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# JINACARITA

OR

# "THE CAREER OF THE CONQUEROR"

## A PĀLI POEM

EDITED AND TRANSLATED WITH NOTES

BY

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To

THE HON'BLE SIR HERBERT THIRKELL-WHITE, K.C.I.E., I.C.S.

LIEUTENANT-GOVERNOR OF BURMA.

THIS BOOK

IS

BY SPECIAL PERMISSION

RESPECTFULLY DEDICATED.

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## PREFACE.

—:o:—

As its very title indicates, the Jinacarita is the life of the Conqueror, that is, of the Buddha. It seems to hold among the Buddhists of Ceylon, the same place that the Buddhacarita and the Lalitavistara hold among the Northern Buddhists; and this renders more singular the fact that the Jinacarita is unknown both in Siam and in Burma. In the latter country, the most careful and persevering enquiries have failed to elicit any information as to its being known, even by name; and it becomes stranger still, when, in ancient Burmese lithic inscriptions, one sees the names of many a pāli work composed in Ceylon, as has been the Jinacarita, and probably anterior to it, on a diversity of subjects: Grammar, philosophy, prosody, bibliography, etc., whose very names are seldom heard beyond the pale of the pāli literati of Burma and Ceylon, and most of them unknown to European scholars, while the Jinacarita is familiar, by name at least, to them.

The style of the poem is rather uneven, being weak and prosy in some places and of a highly poetical character in many others; it will, however, be remarked that the author is most prosy when he servilely follows the Nidānakathā and merely turns its prose into octosyllabic verses. But whenever he breaks through this slavish imitation and writes from the

depths of his own inspiration, he rises to heights that place him in the foremost rank among poets. For the muse is a native of no particular country, and she speaks all languages; it must not be forgotten that poetry does not merely consist in stringing up lines after lines of words, according to short and long syllables and in accordance with the strictest conventional rules of prosody; although in this, our author is absolutely perfect.

The charm of the Jinacarita lies in its lighter style; in the author's choice of graceful, and sometimes forcible, images; in the art of his descriptions; the richness and, in some passages, the delicacy of his expressions; qualities which go to make its reading refreshing and welcome after the laborious reading of heavy didactic poetry.

For instance, the reader of the original pāli will not fail to remark the beauty of verses 339-344, put in the mouth of Kāludāyī, describing the way to Kapilavastu; likewise the grace and delicacy of stanzas 70, 71, wherein the poet sings the beauty of Māyā, the Buddha's mother; and also stanza 164, where, in a few masterly strokes, he depicts the charms of Yasodharā. The description of the conflict with Māra contains many a beautiful verse which cannot fail to strike the reader as such. Graceful again are the descriptions of the Lumbinī park and of the Veluvana, as well as that of the three palaces of young Siddhattha. These are only a few examples of the truly poetical passages where the author shows himself at his best.

Nothing much is known of Medhaṅkara, the author of the Jinacarita; in Ceylon even, not the least scrap of biographical sketch exists concerning him, beyond a few verses of the Postcript at the end of his poem.

There we are told that Medhaṅkara composed the Jinacarita in Ceylon, in a monastery built by King Vijayabāhu and bearing his (*the king's*) name. But there were three Siṇhalese kings bearing this name. The first ascended the throne in A.D. 1071 and established the capital again at Pollunaruwa; but his reign was full of internecine wars and party factions on the one hand, and Ceylon's deadly enemies, the Malabars, had to be fought against and expurgated from the island step by step on the other. It is very probably not in this reign that our author flourished, for religion was just beginning to be restored after its almost complete extermination by the Hindu invaders. The third king of the name, with his capital at Dambedeniya, ascended the throne in 1235 and died in A.D. 1266, having somewhat consolidated that part of Ceylon which had remained under Siṇhalese rule; but he had to fight constantly against the Malabars who held a large portion of the island. It might be during this reign that the Jinacarita was composed.

I am, however, inclined to think that the poem was written in the monastery built by Vijayabāhu II., who ascended the throne in A.D. 1186 and was the immediate successor of the famous King Parakramabāhu, the most glorious king of the Siṇhalese Annals, who drove out the invaders and consolidated his rule by uniting the petty principalities of Ceylon. During Parakramabāhu's reign, Buddhism revived and

attained to a high degree of prosperity ; it was a time of great literary activity. In this flourishing state did the Kingdom go to Vijayabāhu II. who, though licentious, had at heart the prosperity and the extension of religion, and sent an embassy to the king of Burma to help him in so doing. It is he probably who built the monastery bearing his name and in which our author lived ; although the unfortunate king reigned only one year. If our surmise be correct, the Jinacarita was written at or near Pollunaruwa, the capital, at the end of the 12th century.

Besides the charm of the Jinarita as a refined poem, its principal interest lies in its *sanskritization.* It betrays, at almost every page, its author's intimate acquaintance with Sanskrit classical literature. That he was an admirer of Kālidāsa there can be not the least doubt, and the two great Indian Epics, or at least parts of them, were not unknown to him. He makes use of some images and comparisons which are seldom found in Pāli, but are of frequent occurence in Sanskrit works, to give only a few examples,

Our author describes Mahāmāyā as, "bimbādarāya," bimba-lipped, that is, having red lips, Kālidāsa, in his plays and poems, uses this expression often ; Cf Kumārasambhāva, Canto III., and Meghadūta :

Yatra bimbādharānān[1] (II. 7).

(1) Owing to the impossibility of printing Sanskrit in Rangoon, in devanagari characters, it is throughout printed in Roman characters. A few Sanskrit scholars still edit texts in the old Indian characters, but there is now a pronounced and welcome tendency to print Sanskrit in Roman letters. The sooner the devanagari characters are done away with, the better.

Tanvī Çyāmā Çikharidacanā pakvabimbādharoṣṭī (II. 21).

Pravālaccādharabimbaṁ (Daçakumāra., purvapīṭikā).

Again, Kumārasambhava :

Umāmukhe bimbaphalādharoṣṭe (XVII).

In stanza 164, Yasodharā is said to have "beautiful eyes, like blue-lotuses": Nettanīlakamalī-Yasodharā; and in many passages the Buddha's face is compared to a lotus. Both figures are extremely common, as is well known, in Sanskrit :

Nīlāmbhoruhanayane (Bhāminīvilāsa, II, 91).
Cetoharāmapi Kuçecayalocane tvān (ibid., III, 15.)
Nivātapadmastitamitena cakṣuṣā.
nṛpasya kāntam pibatassutānanaṁ.

(Raghuvaṁsa III., 17).

Tasmiṅkāle nayanasalilan yoṣitan khaṇḍitānān
çāntin neyam praṇayibhirato vartma bhānostyajāçu
praleyāstraṅ kamalavadanātso 'pi hartun nalinyāḥ
pratyāvṛttastvayi kararudhi syādanalpābhyasūyaḥ.

(Megadhūta, Purva, 43).

In Pāli too, the lotus is often used in speaking of the eyes, face, etc., but it is much more so in Sanskrit. See, for instance, Bhāminivīlāsa, II., where nearly every stanza contains such a figure.

Comparing the complexion to gold is extremely common, both in Pāli and Sanskrit, but comparing the breasts to gold is very scarce in Pāli. Our poet tells us :

Sovaṇṇahaṁsayugacārupayodharāya,

" To Māyā, whose breasts were like a pair of golden swans." A Sanskrit poet speaks of an Indian beauty and compares hers to golden jars, and even to the golden mountain Meru. (Bhāminīvilāsa, II, 91). Our author is here more graceful.

Do not these verses of Jinacarita :

Ko yaṁ Sakko nu kho Brahmā
Māro nāgo ti ādinā.

Sound as an echo of those words put in the mouth of fair Damayantī :

Ko 'yan devo 'thavā yakṣo
gandharvo vā bhaviṣyati ?
(Mahābhārata III, 6, 52 (Vanaparva).

One cannot help thinking our author had this half stanza of the story of Nala in his mind, when he wrote the two lines above mentioned.

The play of the eyebrows is in Sanskrit literature not seldom compared to ripples or to waves, listen to Kālidāsa :

Utpacyāmi pratanuṣu nadīvīciṣu Bhrūvilāsān (Meghadūta Uttarameghaḥ 43), and our poet speaks of Yaśodharā :

Hāsapheṇabhamuvīcibhāsurā (164).

Examples might be easily multiplied to show Medhaṅkara's (the author of Jinarita) wide acquaintance with Sanskrit literature and his fondness for images

taken therefrom. The sanskritist will find many more than those above mentioned. in the course of his reading.

In the very spelling of many words, he prefers the Sanskrit spelling to the Pāli; what follows are only a few examples, and I have followed him in this respect. He, for instance, almost constantly reads, līlā (Sansk.) for līḷhā (Pāli) although both forms are used in Sanskrit, also :

| | | | |
|---|---|---|---|
| Ćobhana | (Sansk) | for | Sobhaṇa (Pāli). |
| Aṅgana | ,, | ,, | Aṅgaṇa ,, |
| Phena | ,, | ,, | Pheṇa ,, |
| Kleća | ,, | ,, | Kilesa etc |

But throughout he has the form "kiṇṇara" which is neither Pāli nor Sanskrit, and the contrary occurs in sāṇī, which in both languages is sāṇī.

Sanskrit authors are very fond of very lengthy compound words; although some long compounds are found in Pāli , they are rather rare and the exception, and never attain the length of Sanskrit ones ; therein again our author betrays his acquaintance with and leaning to Sanskrit, many of his compounds being rather lengthy, for instance.

Sugandhavarapupphasudhūpacuṇṇahemaddhajappabhutibhāsuracārumagge. (185).

Accantabhīmanalaaccisamujjalorupāsānabhasmakalalāyudhavassadhārā. (241).

Vasantakālajjanitātirattavaṇṇābhirāmaṅkurapallavāni. (339).

Some stanzas are made up of two long compounds, as for instance No. 340.

In many others, each quarter verse is but a long compound.

What has been said above is, I think, quite sufficient to draw the attention of the scholar to the influence of Sanskrit clearly discernible throughout the poem.[2]

The Jinacarita throws no new light on the Buddha's life, and we could not well expect any from such a work, which is purely devotional and based on the whole, on the Nidānakathā, which is, as all know, the orthodox biography of the founder of Buddhism to the southern Buddhists, that is, to the followers of that form of Buddhism expounded in the Pāli books.

It had been my original intention to compare, in footnotes to the translation, the Jinacarita with other lives of the Buddha, principally, of course, from Northern sources, such as the Buddhacarita, the Lalitavistara, the Fo-pen-Hing of the Chinese, the Tibetan Life of Buddha, etc. But this plan I soon abandoned, on considering that it had already been followed by some other scholars.[3] It struck me, however that, excepting Mr. Kern in a few footnotes to his "Manual of Indian Buddhism," no one had as yet, as far as I know, made use of the

(2) Another highly *sanskritized* poem is the "Telakathaha" likewise composed in Ceylon, and which has appeared in the Pali Texts Society's publications.

(3) See Rockhill, Kern, etc.

"Mahāvastu" so eruditely edited by the distinguished French scholar, Mr. Senart.[4] The Mahāvastu is written in Sanskrit, but not in pure, faultless classic; its language approximates more to the language of the gāthās and considering that it is written mostly in prose, it becomes extremely interesting.[5] But its principal interest perhaps lies in the fact, that it is one of the oldest Buddhist collections redacted in Sanskrit[6] which has come down to us, and above all that it belongs to the Mahāsanghika sect, which is simply a branch of the Hinayāna, or orthodox Southern Buddhism, if it was perhaps not the very primitive school. The Mahāsanghikas were the dissendent monks at the Great Assembly (mahāsanghitī) held at Vaiçāli. The Pāli chronicle "Dipavaṁsa" itself alludes to the Mahāsaṅghikas.

The Dīpavaṁsa[7] mentions the Mahāsaṅghikas as well as the Bodhivaṁsa.[8] The former seems to indicate that the two initial schools not long after the Buddha's death were the Mahāsaṅghikas and the Sthaviras.[9] The Dīpavaṁsa tells us that they who held the Great Assembly (Mahāsaṅghitī) were the first schismatics, these are the Mahāsaṅghikas, viz., those belonging to the Great Assembly. Profound internal dissentions appear to have rent the bosom of the Buddhist Church at a very early time, for, after the

(4) Our best thanks are due to Mons. Senart for his devotion to oriental studies and his self-abnegation in editing such a voluminous work as the Mahavastu, in so critical a manner. (5) Mahav. I. Preface, IV. (6) Burnouf, Introduction, p. 452–453. (7) Dipavamsa, V. 39 foll. (8) Bodhivamsa, p. 96, and so does also Kathavatthu, p. 2-5. (9) la Vallee Poussin, Bouddhisme, p. 52.

initial split of the original church into Sthaviras and Mahāsaṅghikas,[10] those two bodies themselves were split into numerous sects, which it is not our purpose either to enumerate or discuss.[11]

The Vibhajjavādī split from the Sthaviras very early, but only after the schism into Sthaviras and Mahāsaṅghikas had occurred, though not long after, for we learn from Northern sources[12] and this view, as we have seen, is in part supported by the Pāli chronicles themselves, that there were three original sections of the church: Mahāsaṅghikas, Sthaviras and Vibhajjavādī. It results from this that the Mahāsaṅghika is one of the original schools of Buddhism. The Mahāsaṅghika school, therefore, belonged to the Hinayāna, or Southern School, although it was the origin of all the schools we now know as Mahāyāna, or Northern Buddhism.[13]

According to the Dīpavaṁsa[14] the first schismatics (Mahāsaṅghikas), were possessed of the scriptures; this could not have been otherwise for, before the split, they were not, of course, schismatics. But it appears

(10) The name itself seems to imply that the very great majority of that "Great Assembly" were opposed, in some points, to the views of the mino ity, *viz.*, the Sthaviras (the Vibhajjavadi, to which belong the Sinhalese and the Burmese Churches, are only a sect of the Sthaviras) whose claim to have, from the beginning, been the sole ort' odox Buddhists, is not a little vitiated by the fact, already pointed out, that they were the minority, and that the Mahasanghikas, those who formed the majority, were supported by the opinions and concourse of the great mass of the people. (11) See Rhys Davids, J. R. A. S., 1891. (12) Taranatha, 271. Rockhill, life of Buddha, 182. (13) V. Poussin, Bouddhisme, 57. (14) Ibid.

they altered[15] them profoundly. It is true that internal evidence clearly shows the Mahāvastu, the Canon of the Mahāsaṅghikas, was arranged, or rather put together, after the Pāli Canon, some time after the reign of Asoka, in a language different from the Pāli, that is, in a Sanskrit in which occur many Prācrit or popular forms. But the facts that the contents of the Mahāvastu are, on the whole, the same as those of the books of the southern schools, incontestably shows they had preserved the traditions current before the great schism, although many popular views, repugnant to these traditions, were incorporated in it.

I do not in any way wish to exaggerate the importance of the Mahāvastu ; but it cannot be denied a great antiquity. Burnouf, one of the greatest scholars, tells us that he considered it "as one of the most ancient compilations preserved to us in the Nepal collection" and that "its very title stamps it as of incontestable antiquity, and gives it a very great value."[16]

What did strike me is the very little use which has been made by writers on Buddhism, of the Mahāvastu. Burnouf has translated several passages from

(15) It was manifestly to the advantage of the other Sect, the Sthaviras, and a little later the Vibhajjavadi, to make such a statement, in order to establ sh, as in fact they have successfully done, their claim to primitive orthodoxy ; and the Pali Canon, so well arranged and so consistent seems to point to this as a fact. But it must be remembered that this arrangement and this consistency are probably not the result of primeval recension, so much as the fruit of many centuries. The internal evidence of many books of the Pali Canon supports this view. But, anent this question, see Kern and de la Vallée Poussin.

(16) Burmouf, Introduction, p. 452-453.

it in his magnificent "Introduction à l' Histoire du Bouddhisme Indien;" Kern, in his masterly "Indian Buddhism," often cites it and so does Mons. de la Vallée Poussin in "Bouddhisme, Etudes et Materiaux." But other standard works of eminent writers, such a Rhys Davids,[17] Oldenberg,[18] and a few others seem totally to ignore it. And it is a pity; for it must be remembered that we never shall come to a perfect understanding of the History of Buddhism, unless we impartially study the northern that is, Sanskrit, as well as the southern Pāli books, comparing them and drawing deductions from such comparisons.[19]

What has been said above concerning the Mahāvastu has been said merely to draw the attention, not only of students of comparative religion, to an important work which, although it has been edited now for many years, seems to have been availed of but very scantily;[20] but also that of the orientalists and archæologists interested in the problems presented by the Indo-Chinese nations.[21]

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(17) Buddism; Hibbert Lectures, etc., etc. Oldenberg, the Buddha, His Order, His Doctrine. (19) It was the author's intention to give large extracts from the Mahavastu; but these would have too much swollen the volume of the book. (But see lower down). (20) Many passages in the Mahavastu are, verbatim, the exact counterpart of the same passages in the Vinaya Pitaka. (21) The influence of Northern Buddhism in Burmese prehistoric times, *viz.*, in the first centuries of the Christian Era, is clearly descernible, in the legends, superstitions and what remains of Burmese art in Pagan. Many very old superstitions which have, up to now, been thought to be indigeneous and purely Burmese, are found to be based on the Mahabharata, the Ramayana and early Northern Buddhist legends. In this respect, the Mahavastu becomes singularly interesting. The oldest legends in Burma are connected with the foundation of Tagoung in Upper Burma, the oldest capital, and that of Prome. The greater part of the Tagoung legend is found in Mahavastu, in the story of Padmavati, and the

The fear of too much swelling the size of this book has necessarily altered my intention of giving here large extracts from the Mahāvastu; but it will be largely availed of in a work now in active preparation for "l'Ecole Francaise d'Extreme-Orient."[22]

I had, in translating the Jinacarita, no extraneous help, for the MSS. lent to me to establish the text had no "Sane" or native translation; and even had they had, it could have been of no utility to the translator, who is, unfortunately, no acquainted with the Siṇhalese language. When the printed edition in Siṇhalese characters (of 1886) was received, it could be but of little use, for the text and the translation had already, for the most part gone through the press. But a look at it, confirmed me in the opinion that the MSS. at my disposal were not only quite recent, but had been copied on one prototype, because the MSS. and the printed edition above mentioned, are very much alike, reproducing almost always the same errors, both against the metres and sometimes the sense. On the whole they agree wonderfully; their differences are so slight that I thought it better not to

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same legend is continued in the story of Nalini (Mahavastu); Nalini, in fact, is no one else but the famous Burmese "*Beda*," the subject of a no less famous song, the tune of which, almost every European in Burma knows, or at least, at once recognizes when sung. The story of Gangapala, too (Mahavastu III.), is quite familiar to the Burmese; it forms the subject of a comedy written by one of their most celebrated authors, U Punnya, and is known as the "ye-the-pya-zat." It is a pity that Dr. Forcchammer, had not at his disposal a copy of the Mahavastu, and of the Divyavadana, when writing his "Notes on the Early History of British Burma," for if he had, his opinion about the Early History of the Shwe-da-gon Pagoda in Rangoon, would have been certainly altered.

(22) "History of Literature in Burma."

notice them in footnotes to the text. Differences of reading etc., will be found in the "Notes," and in, the "Metres of the Jinacarita."

Ms. A. was lent to me by a Siṇhalese Buddhist monk, who has for five or six years, been residing in Burma; the Ms. was presented to him before he left Ceylon, and, being beautifully written, I chose it for base, simply comparing B with it; but both are very much alike. B, was lent to me by another friend of mine, a young Siṇhalese monk, whose knowledge of Pāli is so much appreciated in Ceylon, that he was recalled to Colombo, when I had just begun the transliteration of the poem. I had another Ms. C, which, quaintly enough, I found in a Burmese Printing Press; it is on paper, very much water-stained, and as it was I suppose, written by a person very probably not a copyist by profession, it is almost illegible, so that I have taken no account of it.

To those who, without any Pāli commentary or any help in the form of a native translation, have put an oriental text into a European language, the difficulties are well known, which at almost every step beset the translator; the more so, when the text to be translated is elaborate poetry, whose stanzas are made up of long compounds with adjectives strung up one after another. In fact, one of the greatest difficulties experienced in translating the Jinacarita has been the bewildering profusion of adjectives met with in almost every line, and the meaning of which is the same, or so very nearly allied in sense, that it is often not easy to translate them with exact nicety. The poverty of

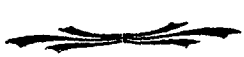
European languages when compared to those of India must have struck the orientalists who have had to translate Sanskrit, Pāli and other works.

My translation is neither literal, nor free. Too literal, a translation of such a work is fatiguing; too free, the point of many passages is lost. I have endeavoured to keep a middle path; but even to do so, elegance has often had to be sacrificed for the sake of a more faithful rendering. As it is, I hope my translation, in a language not my mother-tongue, will prove acceptable to scholars.

The notes are merely intended to help that class of readers, becoming yearly more numerous, who take up the study of Pāli without a previous knowledge of Sanskrit, and whom the length of many compounds might trouble. A few of the notes, however, may perhaps prove of some interest even to scholars.

C. DUROISELLE.

*Rangoon, January 1906.*



# WORDS, FORMS AND MEANINGS

## NOT FOUND

## IN CHILDERS' PALI DICTIONARY.

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Abhimata—Sansk.—abhi √man. Coveted, wished for, desired.

Abhipāleti—To protect.

Acchannasavana—Attentive, *lit.*, having this ears uncovered. (a + channa).

Adhikaṁ karoti—To surpass, to be more than ; to be or to make more precious.

Adanta—Saṇsk. adānta. Untamed, unsubdued, undaunted, wild.

Aggghika—Festoon, row ; costly, worth, etc.

Ākulīkaroti—Sansk. ākulī kṛ. To perplex, bewilder, confound.

Ambara—Clothes, apparel.

Ambāyasa—A lake, pond, tank.

Ānana—The face.

Ānandakara—Causing joy, causing pleasure, exhilarating ; delightful.

Aṅganā—Wife ; *lit.*, woman.

Aṅghi—Sansk. anghri. The foot ; foot of a tree.

Añjanaka—A kind of medicinal plant; ointment, paint, pigment.

Anokāsa—Sansk. an-avakāsa. Without room, or space ; *viz.*, filled up, full of.

Anopama—Incomparable, peerless, matchless.

Apahāsakara—Deriding ; ridiculing.

Apahasati—To deride, ridicule, laugh at.

Arati—A servant ; administrator.

Āsevanā—Assiduous cultivation or practice.

Asiddhattha—Whose object or aim has not been attained ; unsuccessful.

Asitasela=Indanīla, sapphire.

Atinamati—Sansk: ati √nam. To bend aside.

Atisobhati—To be very beautiful, to shine with great radiance.

Atisobheti—(Causal of atisobhati).

Avaguṇṭheti=Oguṇṭheti.

Avanipā—King ; prince.

Avasāna—Dwelling, home.

Bahuṁ karoti—To make (more) numerous (than) ; to increase.

Bhoginda—Snake-king, Nāga-king.

Bhūkuṭi—Sansk. Bhrū kuṭi. A frown.

Bhūsitaṁ—An ornament.

Cintāmaṇi—A fabulous stone supposed to grant its possessor all his desires ; the philosopher's stone.

Cittakammaṁ—A picture, painting.

Dānavaka—A titan ; a son of Danu.

Damako—Tamer, subduer.

Dayā—Sympathy, love.

Dayālaya—Compassionate, merciful, tender, kind.

Devaṅganā—Divine female, houri, heavenly damsel.

Dhaṁsana—Sansk. dhvansana. Destroying, dispersing, ruining.

Dharādara—Mountain.

Dīparukkha—A lamp-stand, candle-stick; a candelabrum; *cf.* Sansk. dīpavṛkṣa, dīpapādapa.

Dukkaraṁ—Mortification, penance; an act difficult to perform.

Dutiyo—The second day of a half-month, the second day of the moon.

Gambhīra—Deep-sounded, thunderous.

Gīyamāna—Pres. Part. Pass. of Gāyati.

Gīyati—Pass. of gāyati.

Guṇappiyo—Sansk. guṇapriya. Fond of (religious) merit, merit-loving.

Guru—(Plur.), parents; relations.

Hemācala—A golden mountain.

Hesārava—Neighing; loud neighing.

Hitesī—hita + esī—Looking for the welfare of.

Indracāpa—Rainbow.

Jala—Tear.

Jāla—Light, blaze; burning; flame.

Jinaṅkara—A future Buddha.

Kañjika—Vinegar. I have invariably seen this word thus translated in Burmese translations of Pāli works. But, *cf.* Sansk. Kāñjika.

Karapallava—Finger; hand.

Ketu—A great, eminent person; a leader, a chief.

Kiñjakkha—Sansk. Kiñjalka. Lotus blossom.

Komudī—A collection of lotuses.

Kūjito—Resounding with noises; the cry of any bird, warbling.

Kumantaṇa—A low, vile, bad, or evil consultation.

Kundadanta—Having jasmine-like teeth.

Latā—A slender woman.

Latañganā—*lit.*, a creeper-like woman, *viz.*, a slender, elegant, graceful woman.

Lāvaṇṇa—Sansk. lāvaṇya. Charm, beauty, loveliness.

Lokābhipūjita—Honoured by the world, universally respected.

Lokahitada—Desiring, wishing for, seeking the welfare of the world.

Maha—Offering, oblation.

Mahanīyo—Worthy of honour, illustrious, glorious.

Mahappabha—Sansk. mahāprabha. Shining brightly, very brilliant.

Milāpayati—Sansk. mlīpayati. To cause to wither, to cause to fade.

Makarākara—The ocean, *lit.*, the habitat of monsters.

Mandaṁ (acc.) Slowly, softly.

Nādi—Roaring, sounding, making noise.

Nibbāpana—Extinguishing ; annihilating ; removal.

Nirussāha—Sansk. nirutṣāha. Indifference, indolence, lack of energy.

Pabhodeti—To cause to blossom, to expand.

Pacāra—Becoming manifest, appearing ; appearance.

Padakamma = Sansk. Padakramaḥ. A series of quarter verses.

Padāna—Gift, present.

Pahasati—To laugh merrily, loudly, heartily; to deride.

Pakampati—To shake, quake or quiver violently.

Pallava—A twig, spray, shoot ; fingers ; toes ; lips ; hands.

Paṅkaja—A lotus, *lit.*, mud-born.

Paṇya = paṇiya—Articles for sale, wares, goods.

Paṭiseti—Sansk. paṭi √cri. (vide Notes).

Pavijjhati—To throw away, cast away, cast down.

Pavisajjati—Sansk. pra-vi √sṛj. To throw.

Pavāsita—Filled with fragrance, perfumed, scented.

Piñjara—A reddish-yellow colour ; gold.

Rājavanitā—The queen ; the chief-queen.

Rājita—Irradiating ; embellished, adorned.

Raṅga—Dancing.

Rasāyana—A kind of medecine ; a kind of magical preparation ; bringing taste or pleasure.

Rativaḍḍhana—Increasing love, increasing pleasure.

Rattambuja—A red lotus.

Sadesa—One's own country, native place, home.

Sakabhāva—One's own emotion or feeling.

Samada—Intoxicated ; with, or, bearing honey.

Sampada—Having an abundance of, endowed with, adorned with.

Samphulla—In full bloom.

Sambhāvanīya—(worthy) To be honoured, to be esteemed ; to be greeted.

Sammakkheti—To besmear, to rub or anoint well.

Sampīta—Well imbibed, well soaked in ; thoroughly pervaded.

Samudīreti, Samudīrayati—To declare, utter, speak ; to address.

Sañcinteti—To reflect, consider, think over.

Saṇḍa—Group, troupe ; quantity.

Sanarāmara—Together with men and gods.

Sandhāraka.—Sansk. Sam √dhṛ. Holding together, supporting, sustaining ; maintaining.

Sekata—Sansk. Saikata. Sandbank.

Sekhara—Sansk. Cekhara. The best (of anything), chief.

Siddha—A holy person ; one who has obtained super-

human powers by means of mystic meditation.

Sīkara—Spray.

Siṅga—Sansk. çriṅga. A turret, a pinnacle.

Siṅgī—Sansk. çriṅgī. A mountain.

Siva—Happiness, well-being, bliss ; prosperity.

Sivaṅkara—Causing happiness, bliss or prosperity ; auspicious, propitious.

Sobha—Distinguished.

Somma—Sansk. somya. Resembling the moon.

Subhagga—Illustrious ; the Blessed One.

Sudhīsa—Sage.

Sumālī—Well garlanded.

Suvañjita (Su-v-añjita)—Beautifully or well besmeared with collyrium.

Suvitthiṇṇa—Sansk. su-vistirṇa. Diffused ; very extensive, very great ; in detail.

Ta-d-aññā—Another than that.

Tala—Terrace.

Tattato—Sansk. tattvataḥ. Accurately, truly, fully.

Tīrantara—On the banks ; the opposite bank.

Tuṅga—High, tall, elevated. √tuj.

Turaṅgama—A horse, steed.

Ummāraka = Ummāra.

Upakūjati—To resound ; to fill with the noise of warbling, cooing, etc.

Uparatta—Red.

Uttuṅga—Lofty, high, tall, from ud + tuṅga.

Vali—A circle (?). *cf.* Sansk. √val, to move round, and the adjective, valayita—encircles.

Vanitā—A wife ; a beloved woman.

Vetthuriya—Sansk. vaidurya = veḷuriya, a turquoise.

Videsa—Foreign land, foreign country ; foreign.
Videsagata—Gone abroad.
Vihanti—To destroy, strike down ; kill.
Vijambhati—Sansk. vi √jṛmbh, to expand, unfold, spread out, open.
Vijjādhara—Magician ; a class of superhuman beings, attendants of Çvia.
Virūpaka = Virūpa.

# ADDENDA.

—:o:—

## The Metres of the Jinacarita.

### Stanzas of 13 Syllables.

Stanza 396 is in a metre not to be found in the Vuttodaya or the Vuttaratanakara, and other treatises on Pāli prosody. After much fruitless search in several works on prosody, I at last found the metre to which this stanza belongs in the "Bāgavallabhapra," a short Sanskrit treatise in Siṇhalese characters sent me by a monk residing in Maulmein. It is a sama gātha of the atijagati class, consisting of 13 syllables in each quarter verse according to the following rule, which, as usual, contains also the example :

Ihasauyadinai guruvarivasitā.

⏑ ⏑ — ⏑ ⏑ —. ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ —

Its name as contained in the above rule is :—
*Varivasitā.*

# CORRIGENDA.

—:o:—

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Stanza | 12 | Line | 4 | *for* Sattahaṁ | *read* | Sattāhaṁ. |
| ,, | 80 | ,, | 2 | ,, "Nakharaṁ sisa" | ,, | "Nakharaṁsisa." |
| ,, | 88 | ,, | 1 | ,, Sudhīya | ,, | Sudhīsa. |
| ,, | 92 | ,, | 1 | ,, Hariṇebi | ,, | Hariṇehi. |
| ,, | 98 | ,, | 1 | ,, Nāhhaṁ | ,, | Nabhaṁ. |
| ,, | 101 | ,, | 2 | ,, Gatattaṁ | ,, | Gattataṁ. |
| ,, | 116 | ,, | 1 | ,, Datthuṁ | ,, | Daṭṭhuṁ. |
| ,, | 123 | ,, | 3 | ,, Sayāpayitva | ,, | Sayāpayitvā. |
| ,, | 167 | ,, | 1 | ,, Mahpīati | ,, | Maḥīpati. |
| ,, | 176 | ,, | 1 | ,, Mahādīra | ,, | Mahāvīra. |
| ,, | 192 | ,, | 1 | ,, Parikkāre | ,, | Parikkhāre. |
| | | | 4 | ,, Dussayuhaṁ | ,, | Dussayugaṁ. |
| ,, | 197 | ,, | 2 | ,, Nāhoti | ,, | Nāgo ti. |
| ,, | 246 | ,, | 4 | ,, Samupāgato | ,, | Samupāgatā. |
| ,, | 260 | ,, | 1 | ,, Ñaṇa | ,, | Ñāṇa. |
| ,, | 299 | ,, | 4 | ,, Kumantaṇa | ,, | Kumantaṇa. |
| ,, | 343 | ,, | 1 | ,, 'va Guṇṭhitā··· | ,, | 'vaguṇṭhitā.··· |
| ,, | 351 | ,, | 2 | ,, Bālaṁ sumāli··· | ,, | Bālaṁsumāli.··· |
| ,, | 407 | ,, | 1 | ,, Tasmiṁ | ,, | Kasmiṁ. |
| ,, | 414 | ,, | 2 | ,, Phaninda | ,, | Phaṇinda. |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Page | 95 | Line | 19 | *for* Rouud | *read* | Round. |
| ,, | 96 | ,, | 25 | ,, and an | ,, | and on. |
| ,, | 101 | ,, | 18 | ,, Brāhmaṇa | ,, | Brāhmaṇa. |
| ,, | 157 | ,, | 18 | ,, having give | ,, | having given. |
| ,, | 165 | ,, | 2 | ,, Siddattha | ,, | Siddhattha. |
| | | | last | ,, do. | ,, | do. |
| ,, | 176 | ,, | do. | ,, long | ,, | large. |
| | | | do. | ,, Veluvana. | ,, | Veluvana, |
| ,, | 284 | ,, | 16 | ,, Thus he made clear | ,, | He made clear. |

# JINACARITA.

—o—

**Namo tassa bhagavato arahato sammasambuddhassa.**

## INTRODUCTORY STANZAS.

Uttamaṁ uttamaṅgena namassitvā Mahesino
nibbānamadhudaṁ padapaṅkajaṁ sajjanālinaṁ.

Mahāmohatamaṁ loke
dhaṁsentaṁ dhammabhākaraṁ
pātubhūtaṁ mahātejaṁ
dhammarājodayācale.

Jantucittasare jātaṁ
pasādakumudaṁ sadā
bodhentaṁ saṅghacandañ ca
sīlorukiraṇujjalaṁ

Tahiṁ tahiṁ suvitthiṇṇaṁ
jinassa caritaṁ hitaṁ
pavakkhāmi samāsena
sadānussaraṇatthiko

Paṇītaṁ taṁ sarantānaṁ dullabhaṁ pi sivaṁ padaṁ
adullabhaṁ bhave bhogapaṭilābhamhi kā kathā.

Tasmā taṁ bhaññamānaṁ me
cittavuttapadakkamaṁ
sundaraṁ madhuraṁ suddhaṁ
sotusotarasāyanaṁ

Sotahatthapuṭā sammā
gahetvāna nirantaraṁ
ajarāmaramicchantā
sādhavo paribhuñjatha.

# JINACARITA.

1 Kappasatasahassassa
catunnañ câpi matthake
asaṅkheyyānamāvāsaṁ
sabbadā puññakāminaṁ.

Nānāratanasaṁpannaṁ
nānājanasamākulaṁ
vicittāpaṇasaṅkiṇṇaṁ
toraṇagghikabhūsitaṁ.

3 Yuttaṁ dasahi saddehi
devindapurasannibhaṁ
puraṁ Amarasaṅkhātaṁ
ahosi, ruciraṁ varaṁ.

4 Tahiṁ brahmanvaye jāto
sabbalokābhipūjito
mahādayo mahāpañño
abhirūpo manoramo.

5 Sumedho nāma nāmena
vedasāgarapāragu
kumāro 'si gurūnaṁ so
avasāne jinaṅkuro.

6 Rāsivaḍḍhakamaccena
dassitaṁ amitaṁ dhanaṁ
anekasatagabbhesu
nicitaṁ taṁ udikkhiya

7 Dhanasannicayaṁ katvā
"aho, mayhaṁ pitādayo
gatā māsakamekaṁ pi
n'evādāya divaṁ iti."

8 Saṁvegamupayāto va
cintesī ti guṇākaro
"dhanasāraṁ imaṁ gayha
gantuṁ yuttan ti me pana.

9 Rahogato nisīditvā
sundare nijamandire
dehe dose udikkhanto
ovadanto pi'attano

10 "Bhedanaṁ tanuno dukkhaṁ.
dukkho tassodayo pi ca
jātidhammo jarādhammo
vyādhidhammo ahaṁ iti."

11 Evamādīhi dehasmiṁ
disvā dose anekadhā
pure bheriṁ carāpetvā
ārocetvāna rājino

12 Bherināḍasugandhena
yācakālisamāgate
dānakiñjakkhaoghena
sattahaṁ pīṇayi tato.

13 Dānaggahimabindūnaṁ
nipātenâpi dhaṁsanaṁ
ayātaṁ taṁ viloketvā
ratanambujakānanaṁ.

14 Rudato ñātisaṅghassa
jalitānalakānanā
gajindo viya gehamhā
nikkhamitvā manoramā.

15 Mahantaṁ so mahādhīro upagañchi himālayaṁ
haricandanakappūrāgarugandhehi vāsitaṁ.

16 Suphullacampakāsokapāṭalītilakehi ca
pūgapunnāganāgādipādapehi ca maṇḍitaṁ.

17 Sīhavyagghataracchehi
ibhadīpikapīhi ca
turaṅgamādi 'nekehi
migehi ca samākulaṁ

18 Sālikāravihaṁsehi
haṁsakoñcasuvehi ca
kapotakaravīkādi
sakuṇehi ca kūjitaṁ.

19 Yakkharakkhasagandhabbadevadānavakehi ca
siddhavijjādharādīhi bhūtehi ca nisevitaṁ.

20 Manosīlindanīlorucārupabbatapantihi
sajjhuhemādi 'nekehi bhūdharehi ca bhāsuraṁ.

21 Suvaṇṇamaṇisopānanekatitthasarehi ca
sobhitaṁ tattha kīḷantanekadevaṅganāhi ca,

22 Sītasīkarasañchannanijjharānaṁ satehi ca
kiṇṇaroragaraṅgehi rammehi ca virājitaṁ.

23 Sikhaṇḍisaṇḍanaccehi latānaṁ maṇḍapehi ca
setavālukasañchannamālakehi ca maṇḍitaṁ.

24 Suvaṇṇamaṇimuttādi
anekaratanākaraṁ
icchantānaṁ janālīnaṁ
puññakiñjakkhamālayaṁ.

25 Taṁ ajjhogayha so dhīro
sahassakkhena māpite
disvā isiparikkhāre
paṇṇasālavare tahiṁ.

26 Isivesaṁ gahetvāna
viharanto samāhito
sattāhabbhantare pañca
abhiññaṭṭhavidhā pi ca.

27 Uppādetvā samapattisukhen'eva tapodhano
nabhasā divas'ekasmiṁ gacchanto janataṁ isi.

28 Sodhentaṁ añjasaṁ disvā
otaritvā nabhā tahiṁ
iti taṁ janataṁ pucchi
kasmā sodhetha añjasaṁ.

29 "Sumedha, tvaṁ na jānāsi
Dīpaṅkaratathāgato
sambodhiṁ uttamaṁ patvā
dhammacakkaṁ anuttaraṁ."

30 "Pavattetvāna lokassa
karonto dhammasaṅgahaṁ
rammaṁ rammapuraṁ patvā
vasat 'ıha Sudassane."

31 "Bhikkhusatasahassehi
catūhi vimalehi taṁ
nimanteyimha dānena
mayaṁ lokekanāyakaṁ."

32 "Tassa āgamanatthāya
maggaṁ sodhema cakkhuma"
iti sotassa so tassa
sukhaṁ dento jano bravi.

33 Buddho 'ti vacanaṁ sutvā
pıtiyodaggamānaso
sakabhāvena saṇṭhātuṁ
neva sakkhi guṇākaro.

34 Tenāraddhañjasā dhīro
yācitvāna padesakaṁ
labhitvā visamaṁ ṭhānaṁ
samaṁ kātuṁ samārabhi.

35 N'âlaṅkate yeva tahiṁ padese
lokekanātho sanarāmarehi
sampūjito lokahito mahesi
vasıhi saddhiṁ paṭipajji maggaṁ.

36 Chabbavaṇṇaraṁsijālehi
pajjalantaṁ Tathāgataṁ
āgacchantaṁ tahiṁ disvā
modamāno vicintayi.

37 "Yannūnimassa dhīrassa
setuṁ katvāna kaddame
sakattānaṁ nipajjeyyaṁ
sasaṅghassa mahesino."

38 "Dīgharattamalantaṁ me
hitāya ca sukhāya ca"
iccevaṁ cintayitvāna
nipanno so jinaṅkuro.

39 Pabodhetvāna disvāna
cārulocanapaṅkaje
punapevaṁ vicintesi
nipanno dhitimā tahiṁ.

40 "Iccheyyaṁ ce 'hamajjeva
hantvānantaraṇe bhave
saṅghassa ravako hutvā
paṭiseyyaṁ puraṁ varaṁ."

41 "Kiṁ aññātakavesena
klesanibbāpanena me
ayaṁ buddho va'haṁ buddho
hutvā loke anuttaro."

42 "Janataṁ dhammanāvāya
tāretvāna bhavaṇṇavā
nibbānapuramānetvā
seyyaṁ me parinibbutaṁ."

43 Iccevaṁ cintayitvāna, nipanno kaddame tahiṁ
suvaṇṇakadalikkhandhasannibho so'tisobhati.

44 Chabbaṇṇaraṁsīhi virājamānaṁ
disvā manuññaṁ sugatattabhāvaṁ
sañjātapītīhi udaggacitto
sambodhiyā chandamakāsi dhīro.

45 Āgantvāna tahiṁ ṭhānaṁ
isiṁ paṅke nipannakaṁ
lokassa setubhūto pi
setubhūtaṁ tamattano

46 Disvā ussīsake tassa
ṭhatvā lokekasetuṇo
lokekalocano dhīro
Dīpaṅkara Tathāgato.

47 Gotamo nāma nāmena
sambuddho 'yaṁ anāgate
bhavissatī ti vyākāsi
sāvake ca purādike.

48 Idaṁ vatvāna, katvāna
sasaṅgho taṁ padakkhiṇaṁ
pūjesi aṭṭhāmuṭṭhīhi
kusumehi guṇappiyo.

49 Iti kātūna pāyāsi
sasaṅgho lokanāyako
Rammakaṁ nāma nagaraṁ.
rammārāmālayālayaṁ.

50 Jinassa vacanaṁ sutvā
uṭṭhahitvāna paṅkato
mudito devasaṅghehi
kusumādīhi pūjito.

51 Pallaṅkaṁ ābhujitvāna
nisīdi kusumāsane
mahātapo mahāpaññο
Sumedho damitindriyo.

52 Devā dasasahassesu
cakkavāḷesu moditā
abhitthaviṁsu taṁ dhīraṁ
nisinnaṁ kusumāsane.

53 Nisinno upadhāresi
dhamme buddhakare tadā
kiṁ uddhaṁ vā adho vā pi
disāsu vidisāsu ca.

54 Iccevaṁ vicinanto so
sakalaṁ dhammadhātukaṁ
addakkhi sakasantāne
paṭhamaṁ Dānapāramiṁ.

55 Evamevaṁ gavesanto
uttariṁ pāramī vidū
sabbā pāramiyo disvā
attano ñāṇacakkhunā.

56 Saṁsāre saṁsaranto so
bahuṁ dukkhaṁ titikkhiya
gavesanto 'mataṁ santo
pūretvā dānapāramī.

57 Sattānaṁ kapparukkho va
cintāmaṇi va kāmado
icchiticchitamannādiṁ
dadanto dadataṁ varo.

58 Tārakāhi bahuṁ katvā
nabhe cāruvilocane
uppāṭetvā dadaṁ dhīro
yācakānaṁ pamodito.

59 Mahiyā paṁsuto câpi
samuddodakatodhikaṁ
dadaṁ sarīramaṁsañ ca
lohitaṁ pi ca attano.

60 Molinālaṅkate sīsedhikaṁ katvā Sineruto
kampayitvā mahiṁ dento sute câpi sakaṅganā.

61 Sīlaṅekkhammapaññādi
pūretvā sabbapāramī
Vessantarattabhāv'evaṁ
patvā, tamhā cuto pana

62 Uppajjitvā surāvāse
sundare Tusite pure
vasanto suciraṁ kālaṁ
bhutvānānantasampadaṁ.

63 Katañjalīhi devehi
yācito dipaduttamo
"Sambodhāya, mahādhīra,
kālo tuyhan ti" ādino.

64 Viloketvana kālādiṁ
ñatvā kālan ti bodhiyā
paṭiññaṁ devesaṅghassa
datvā, Nandanakānanaṁ

65 Gantvāna devasaṅghehi
sugatiṁ gacchito cuto
abhitthuto mahāpaññō
cavitvāna tato idha.

66 Susajjitaṅgoruturaṅgamākule
vicittanānāpaṇapaṇyasampade
manoramuttuṅgagajindarājite
vibhūsite toraṇaketurāsihi.

67 Alaṅkataṭṭālavisālamālaye
sugopure sundarasundarālaye
sudassanīye Kapilavhaye pure
purindadassâpi purassa hāsake.

68 Bhūpālamoliratanālinisevitaṅghi
paṅkeruhaṁ vimalanekaguṇādhivāsaṁ
okkākarājakulaketumanāthanāthaṁ
Suddhodaṇaṁ narapatiṁ pavaraṁ paṭicca.

69 So sajjhudāmadhavalāmaladassanīya
soṇḍāya saṅgahitasetavarāravindaṁ
candāvadātavaravāraṇarājavaṇṇaṁ
sandassayitva supinena visālapaññō.

70 Bimbādharāya vikacuppalalocanāya
devindacāparativāḍḍhanabhūlatāya
sampuṇṇasommavimalinduvarānanāya
sovaṇṇahaṁsayugacārupayodharāya.

71 Pādāravindakarapallavasundarāya
sovaṇṇavaṇṇatanuvaṇṇavirājitāya
sīlādinekaguṇabhūsanabhūsitāya
Māyāya rājavanitāyupagañchi kucchiṁ.

72 Paṭisandhikkhaṇe tassa
jātāṇekavidhabbhutā
ath'āyaṁ gahitārakkho
narehi amarehi ca.

73 Mannuññarattambujakaṇṇikāya
āsīnasiṅgīpaṭimā va rammā
suvaṇṇavaṇṇo dipadānamindo
pallaṅkamābhuñjiya mātugabbhe.

74 Maṇimhi vippasannamhi
rattasuttamivāvutaṁ
mātucittambujaṁ dhīro
bodhayanto padissati.

75 Dasamāsāvasānamhi
devī raññho kathesidaṁ
" mayhaṁ ñātigharaṁ deva
gantumicchāmahaṁ " iti.

76 Raññā'tha samanuññātā
gacchantī kulamattano
mahatā parihārena
dibbañjasasamañjase.

77 Surabhikusumasaṇḍālaṅkatassālasaṇḍaṁ
samadabhamaramālāgīyamānagganādaṁ
nayanavihagasaṅghe avhayantaṁ va disvā
vipularatinivāsaṁ Lumbinīkānanaṁ taṁ.

78 Vipulatararatiṁ sā tamhi kātūna ramme
amarayuvatilīlācārulīlābhirāmā
vikasitavarasālassopagantvāna mūlaṁ
sayaṁ atinamit 'ekaṁ sālasākhaṁ agaṇhi.

79 Tasmiṁ khaṇe kammajamālut' assā
caliṁsu sāṇīhi parikkhipitvā
deviṁ jano taṁ abhipālayanto
tamhā paṭikkamma susaṇṭhitātha.

80 Sā cāruhemavalayādivibhūsitena
accantatambanakharaṁ sisamujjalena
tūlātikomalasurattakarena sākhaṁ
olaṁba tatthamajanesi ṭhitā va dhīraṁ.

81 Sovaṇṇavaṇṇatanuvaṇṇavirājamānaṁ
nettābhirāmamatulaṁ atulāya gabbhā
sammā pasāritakaraṅghiyugābhirāmaṁ
paṅkeruhā kanakahaṁsamivotarantaṁ

82 Brahmāmanaggharativaḍḍhanahemajālaṁ
ādāya teṁ upagamma paṭiggahetvā
"sammoda devi ayamaggataro suto te
jāto" ti tāya purato kathayiṁsu ṭhatvā.

83 Jāyanti sesamanujā malamakkhitaṅgā
jāto pan' esa pavaro dipadānamindo
accantasaṇhamakāsikavatthakamhi
nikkhittanagghataracārumaṇīva suddho.

84 Evaṁ pi sante nabhatopagantvā
dve vāridhārā subhagassa dehe
janettidehe pi utuṁ manuññaṁ
gāhāpayuṁ maṅgalakiccatāya.

85 Tesaṁ karā ratikarā ajinappaveṇiṁ
ādāya tena upagamma paṭiggahesuṁ
devā dukūlamayacumbaṭakena dhīraṁ
tesaṁ karā naravarā narasīharājaṁ.

86 Tesaṁ karā ratikaro vimalo va cando
cakkaṅkitorucaraṇehi mahītalasmiṁ
sammā patiṭṭhiya puratthimakaṁ disaṁ so
olokayittha kamalāyatalocanehi.

87 Ekaṅganānekasatāni cakka
vāḷān' ahesuṁ sanarāmarā 'tha
dhīraṁ sugandhappabhutīhi tesu
sampūjayantā idamabraviṁsu.

88 N'atth' ettha tumhehi samo sudhīya
eko pumāpaggataro kuto ti
evaṁ disālokiya lokanātho
napekkhamāno sadisaṁ pi ekaṁ.

89 Uttarābhimukho sattapadaṁ gantvā kathesidaṁ
"aggo 'haṁ asmi lokassa jeṭṭho seṭṭho" ti ādikaṁ.

90 Anaññasādhāraṇanādamuttamaṁ
surāsurabrahmanarindapūjitaṁ
narindamādāya gato mahājano
susajjitaṁ taṁ Kapilavhayaṁ puraṁ.

91 Bhārātibhāranagapādapamerurājaṁ
sabbaṁ pi sāgarajalaṁ vahituṁ samatthā
jātakkhane pi guṇabhāramasayhamānā
saṅkampayīva pathavī pavarassa tassa,

92 Ramiṁsu soṇā hariṇebi saddhiṁ
kākā ulūkehi udaggudaggā
supaṇṇarājūhi mahoragā ca
majjārasaṅghā pi ca undurehi.

93 Migā migindehi samāgamiṁsu
puttehi mātāpitaro yath' eva
nāvā videsaṁ pi gatā sadesaṁ
gatā va kaṇḍaṁ sarabhaṅgasatthu.

94 Nānāvirāgujjalapaṅkajehi
vibhūsito santataraṅgamālo
mahaṇṇavo āsi tahiṁ jalaṁ pi
accantasātattamupāgamāsi.

95 Suphulla-olambakapaṅkajehi
samākulattaṁ gaganaṁ agañchi
jahiṁsu pakkhī gamanaṁ nabhamhi
ṭhitā va sindhū pi asandamānā.

96 Akālameghappiyasaṅgamena
mahīvadhū sommatamā ahosi
marūhi vassāpitanekapuppha
vibhūsitenātivihhūsitā va.

97 Suphullamālābharaṇābhirāmā
lataṅganāliṅgitapādapindā
sugandhakiñjakkhavarambarehi
disaṅganāyo atisobhayiṁsu.

98 Sugandhadhūpehi nahhaṁ asesaṁ
pavāsitaṁ rammataraṁ ahosi
surāsurindā chaṇavesadhārī
saṅgītiyuttā vicariṁsu sabbe.

99 Piyaṁvadā sabbajanā ahesuṁ
disā asesā pi ca vippasannā
gajā 'tigajjiṁsu, nadiṁsu sīhā
hesāravo c'āsi turaṅgamānaṁ.

100 Manuññagandho mudusītalānilo
sukhappadaṁ vāyi asesajantuno
anekarogādupapīḷitaṅgino
tato pamuttā sukhino siyuṁ janā.

101 Vijambhamānāmitavālavījanippabhābhirāmaṁ
bhuvanaṁ ahosi
mahimhi bhetvā c'udakāni sandayuṁ gamiṁsu
khujjā ujugatattaṁ janā.

102 Andhā paṅgulanaccāni līlopetāni pekkhayuṁ
suṇiṁsu badhirā mūgagītiyo pi manoramā.

103 Sītalattaṁ upāgañchi
avīcaggi pi tāvade
modiṁsu jalajā tasmiṁ
jantavo pahasiṁsu ca.

104 Khuppipāsābhibhūtānaṁ
petānaṁ āsi bhojanaṁ
lokantare pi āloko
andhakāranirantare.

105 Atirekatarā tārāvalicandadivākarā
virociṁsu nabhe, bhūmigatāni ratanāni ca

106 Mahītalādayo bhetvā
nikkhamma uparūpari
vicittapañcavaṇṇ' āsuṁ
suphullavipulambujā.

107 Dundubhādi c'alaṅkārā
avāditā aghaṭṭitā
accantamadhuraṁ nādaṁ
pamuñciṁsu mahītale.

108 Baddhā saṅkhalikādīhi muñciṁsu manujā tato
bhuvane bhavanadvārakavāṭā vivaṭā sayaṁ.

109 Celukkhepādayo câpi
pavattentā pamoditā
kīḷiṁsu devasaṅghā te
Tāvatiṁsālaye tadā

110 "Pure Kapilavatthumhi
jāto Suddhodanatrajo
nisajja bodhimaṇḍe ti
ayaṁ Buddho bhavissati."

111 Iddhimanto mahāpaññō
Kāladevalatāpaso
Suddhodananarindassa
dhīmato so kulūpago,

112 Bhojanassāvasānamhi
Tāvatiṁsālayaṁ gato
gantvā divāvihārāya
nisinno bhavane tahiṁ.

113 Chaṇavesaṁ gahetvāna
kīḷante te udikkhiya
santosakāraṇaṁ pucchi
tesaṁ te pi tamabravuṁ.

114 Sutvā taṁ tattato tamhā
pītiyodaggamānaso
tāvadevopagantvāna
Suddhodananivesanaṁ.

115 Pavisitvā supaññatte
nisinno āsane isi
"jāto kira mahārāja
putto te 'nuttaro sudhī.

116 "Datthuṁ icchām 'ahaṁ tan" ti
āha, rājā alaṅkataṁ
ānāpetvā kumāraṁ taṁ
vandāpetumupāgami.

117 Kumārabhūtassa pi tāvadeva
guṇānubhāvena manoramāni
pādāravindā parivattiya'ggā
patiṭṭhitā muddhani tāpasassa.

118 Ten'attabhāvena naruttamassa
na vanditabbo tibhave pi koci
tilokanāthassa sace hi sīsaṁ
tapassino pādatale ṭhapeyyuṁ

119 Phāleyya muddhā khalu, tāpasassa
paggayha so añjalimuttamassa
aṭṭhāsi dhīrassa guṇaṇṇavassa
nāsetumattānamayuttakan ti.

120 Disvāna taṁ acchariyaṁ narindo
devātidevassa sakatrajassa
pādāravindān' abhivandi tuṭṭho
vicittacakkaṅkitakomalāni.

121 Yadāsi rañño puthuvappamaṅgalaṁ
tadā puraṁ devapuraṁ va sajjitaṁ
vibhūsitā tā janatā manoramā
samāgatā tassa niketamuttamaṁ.

122 Vibhūsitaṅgo janatāhi tāhi so
purakkhato bhūsanabhūsitatrajaṁ
tamādayitvā 'tulavappamaṅgalaṁ
surindalīlāya gato narissaro.

123 Nānāvirāgujjalacārusāṇī
parikkhit' ekamhi ca jambumūle
sayāpayitva bahimaṅgalaṁ taṁ
udikkhituṁ dhātigaṇā gamiṁsu.

124 Suvaṇṇatārādivirājamānavitānajotujjala-
jambumūle
nisajja dhīro sayane manuññe jhānaṁ samāpajji
katāvakāso.

125 Suvaṇṇabimbaṁ viya taṁ nisinnaṁ
chāyañ ca tassā ṭhitameva disvā
taṁ abravī dhātijanopagantvā
"putassa te abbhutamīdisan ti."

126 Visuddhacandānanabhāsurassa
sutvāna taṁ paṅkajalocanassa
sa vandanaṁ me dutiyan ti vatvā
putassa pāde sirasābhivandi

127 Tadaññāni pi lokasmiṁ
jātānekavidhabbhutā
dassitā me samāsena
ganthavitthārabhīrunā.

128 Yasmiṁ vicittamaṇimaṇḍitamandirānaṁ
nānāvitānasayanāsanamaṇḍitānaṁ
nisseṇiseṇiputhubhūmikaṭṭhūsitānaṁ
tinnaṁ utūnamanurūpamalaṅkatānaṁ.

129 Siṅgesu raṁsinikarā suramandirānaṁ
siṅgesu raṁsimapahāsakarā va niccaṁ
ādiccaraṁsi viya paṅkajakānanāni
lokānanambujavanāni vikāsayanti,

130 Nānāmaṇivicittāhi
bhittīhi vanitā sadā
vināpi dappanacchāyaṁ
pasādhenti sakaṁ tanuṁ.

131 Kelāsanagasaṅkāsaṁ vilocanarasāyanaṁ
sudhālaṅkatapākāravalayaṁ yattha dissate.

132 Indanīloruvalayaṁ
nānāratanabhūsitaṁ
dissate va sadā yasmiṁ
parikhānekapaṅkajā.

133 Patvāna vuddhiṁ vipule manuññe
bhutvāna kāme ca tahiṁ vasanto
gacchaṁ tilokekavilocano so
uyyānakīḷāya mahāpathamhi.

134 Kamena jiṇṇaṁ byadhitaṁ mataṁ ca
disvāna rūpaṁ tibhave viratto
manoramaṁ pabbajitaṁ ca rūpaṁ
katvā ratiṁ tamhi catutthavāre.

135 Suphullanānātarusaṇḍamaṇḍitaṁ
sikhaṇḍisaṇḍādidijūpakūjitaṁ
sudassanīyaṁ viya Nandanaṁ vanaṁ
manoramuyyānamagā mahāyaso.

136 Suraṅganā sundarasundarīnaṁ
manorame vāditanaccagīte
surindalīlāya tahiṁ narindo
ramitva kāmaṁ dipadānamindo.

137 Ābhujitvāna pallaṅkaṁ
nisinno rucirāsane
kārāpetuṁ acintesi
dehabhūsanamattano.

138 Tassa cittaṁ viditvāna
Vissakammass' idaṁ bravi
"alaṅkarohi Siddhatthaṁ"
iti devanāmissaro.

139 Ten'ānattopagantvāna
Vissakammo yasassino
dasadussasahassehi
sīsaṁ vethesi sobhanaṁ.

140 Tanuṁ manuññaṁ pi akāsi sobhanaṁ
anaññasādhāraṇalakkhaṇujjalaṁ
vicittanānuttamabhūsanehi so
sugandhigandhuppalacandanādinā.

141 Vibhūsito tena vihhūsitaṅginā
tahiṁ nisinno vimale silātale
suraṅganāsannibhasundarīhi so
purakkhato devapatīva sobhati.

142 Suddhodananarindena
pesitaṁ sāsanuttamaṁ
"putto te putta jāto ti"
sutvāna dipaduttamo.

143 "Mamajja bandhanaṁ jātaṁ"
iti vatvāna tāvade
samiddhaṁ sabbakāmehi
agamā sundaraṁ puraṁ.

144 Ṭhitā uparipāsāde
Kisāgotami taṁ tadā
rājantaṁ sataraṁsiṁ va
rājaṁ disvā kathesidaṁ

145 "Yesaṁ sūnu ayaṁ dhīro
yā ca jāyā imassa tu
te sabbe nibbutā nūna
sadā'nūnaguṇassa ve."

146 It'īdisaṁ giraṁ sutvā
manuññaṁ tāya bhāsitaṁ
sañjātapītiyā pīno
gacchamāno sakālayaṁ.

147 Sītalaṁ vimalaṁ hāriṁ
ḥāraṁ taṁ rativaḍḍhanaṁ
pesetvā santikaṁ tassā
omuñcitvāna kaṇṭhato.

148 Pāsādamabhirūhitvā
vejayantaṁ va sundaraṁ
nipajji devarājā va
sayane so mahārahe.

149 Sundarī taṁ purakkhatvā surasundarisaṅnibhā.
payojayiṁsu naccāni gītāni vividhāni pi.

150 Pabbajjābhirato dhīro
pañcakāme nirālayo
tādise naccagīte pi
na ramitvā manorame.

151 Nipanno vissamitvāna
Isakaṁ sayane tahiṁ
pallaṅkaṁ ābhujitvāna
mahādhīro mahīpati.

152 Nisinnovanekappakāraṁ vikāraṁ
padisvāna niddūpagānaṁ vadhūnaṁ
gamissāmi dānī ti ubbiggacitto
bhave dvāramūlampagantvāna rammaṁ.

153 Ṭhapetvāna sīsaṁ subhummārakasmiṁ
suṇissāmi dhīrassa saddan ti tasmiṁ
nipannaṁ sudantaṁ pasādāvahantaṁ
sahāyaṁ amaccaṁ mahāpuññavantaṁ.

154 Acchannasavanaṁ Channaṁ
āmantetvā kathesidaṁ
"ānehi iti kappetvā
Kanthakaṁ nāma sindhavaṁ."

155 So Channo patigaṇhitvā
taṁ giraṁ tena bhāsitaṁ
tato gantvāna kappetvā
sīghamānesi sindhavaṁ.

156 Abhinikkhamanaṁ tassa
ñatvā varaturaṅgamo
tena sajjiyamāno so
hesāravaṁ udīrayi.

157 Pattharitvāna gacchantaṁ
saddaṁ taṁ sakalaṁ puraṁ
sabbe suragaṇā tasmiṁ
sotuṁ nādaṁsu kassaci.

158 Atha so sajjanānando
uttamaṁ puttamattano
passitvā paṭhamaṁ gantvā
pacchā Buddho bhavām 'ahaṁ.

159 Cintayitvāna evaṁ pi
gantvā jāyānivesanaṁ
ṭhapetvā pādadummāre
gīvaṁ anto pavesiya.

160 Kusumehi samākiṇṇe
devindasayanūpame
nipannaṁ mātuyā saddhiṁ
sayane sakamatrajaṁ.

161 Viloketvāna cintesi
iti lokekanāyako
sac'āhaṁ deviyā bāhuṁ
apanetvā mamatrajaṁ

162 Gaṇhissām'antarāyaṁ pi
karcyya gamanassa me
pabhujjhitvā mahantena
pemen'esā Yasodharā.

163 Buddho hutvā punāgamma
passissāmī ti atrajaṁ
narādhipo tadā tamhā
pāsādatalatorati.

164 Pesalānanakaraṅghipaṅkajā
hāsaphenabhamuvīcibhāsurā
nettanīlakamalā Yasodharā
komudīva nayanālipatthitā

165 Samattho assa ko tassā
jahituṁ dehasampadaṁ
vindamāno vinā dhīraṁ
ṭhitaṁ pāramimuddhani.

166 "Asso sāmi mayānīto
kālaṁ jāna rathesabha"
iti abravi Channo so
bhūpālassa yasassino.

167 Mahpīati tadā sutvā
Channenodīritaṁ giraṁ
pāsādā otaritvāna
gantvā Kanthakasantikaṁ

168 Tass'idaṁ vacanaṁ bhāsi
sabbasattahite rato
"Kanthakajjekarattiṁ maṁ
tārehi sanarāmaraṁ."

169 "Lokaṁ uttārayissāmi Bhuddho hutvā anuttaro
bhavasāgarato ghorajarādimakarākarā."

170 Idaṁ vatvā tamāruyha
sindhavaṁ saṅkhasannibhaṁ
gāhāpetvāna Channena
sudaḷhaṁ tassa vāladhiṁ.

171 Patvāna so mahādvārasamīpaṁ samacintayi
bhaveyya vivaṭaṁ dvāraṁ yena kenaci no sace.

172 Vāladhiṁ gahiken'eva
saddhiṁ Channena Kanthakaṁ
nippīḷayitva satthīhi
imaṁ accuggataṁ subhaṁ
ullaṅghitvāna pākāraṁ
gacchāmī ti mahabbalo.

173 Tathā thāmabalūpeto
Channo pi turaguttamo
visuṁ visuṁ vicintesuṁ
pākāraṁ samatikkamaṁ.

174 Tassa cittaṁ viditvāna
moditā gamane subhe
vivariṁsu tadā dvāraṁ
dvāre'dhiggahitā surā.

175 Taṁ siddhatthaṁ asiddhatthaṁ
karissāmī ti cintiya
āgantvā tass 'idaṁ bhāsi
antalikkhe ṭhit'antako.

176 "Mā nikkhama, Mahādīra,
ito te sattame dine
dibban tu cakkaratanaṁ
addhā pātubhavissati."

177 Iccevaṁ vuccamāno so
Antakena mahāyaso
"Ko'si tvamīti" taṁ bhāsi
Māro c'aṭṭānamādisi.

178 "Māra, jānām'ahaṁ mayhaṁ
dibbacakkassa sambhavaṁ
gaccha tvam idha mā tiṭṭha
na'mhi rajjenamatthiko."

179 "Sabbaṁ dasasahassaṁ pi
lokadhātumahaṁ pana
unnādetvā bhavissāmi
Bhuddho lokekanāyako."

180 Evaṁ vutte mahāsatte
attano giramuttariṁ
gāhāpetuṁ asakkonto
tath ev'antaradhāyi so.

181 Pāpimassa idaṁ vatvā
cakkavattisiriṁ pi ca
pahāya khelapiṇḍaṁ va
paccūsasamaye vasiṁ.

182 Gacchantaṁ abhipūjetuṁ
samāgantvāna tāvade
ratanukkāsahassāni
dhārayantā marū tahiṁ.

183 Pacchato purato tassa
ubho passesu gacchare
tath' eva abhipūjentā
supaṇṇā ca mahoragā.

184 Suvipulasurasenā cārulīlābhirāmā
kusumasaliladhārā vassayantā nabhamhā
iha hi dasasahassīcakkavāḷā gatā tā
sukhumatanutametodaggudaggā caranti.

185 Yasmiṁ sugandhavarapupphasudhūpacuṇṇa
hemaddhajappabhutibhāsuracārumagge
gacchaṁ mahājavavaraṅgaturaṅgarājā
gantuṁ na sakkhi javato kusumādi laggo.

186 Itthaṁ tamhi pathe ramme
vattamāne mahāmahe
gacchanto rattisesena
timsayojanamañjase.

187 Patvānomānadītīraṁ
piṭṭhito turagassa so
otaritvāna vimale
sītale sikatātale.

188 Vissamitvā idaṁ vatvā
"Gacchāhī ti sakaṁ puraṁ
ābharaṇāni ādāya
Channemaṁ turagaṁ pi ca."

189 Ṭhito tasmiṁ mahādhīro
accantanisitāsinā
sugandhavāsitaṁ moliṁ
chetvān'ukkhipi ambare.

190 Cāruhemasumuggena
kesadhātuṁ nabhuggataṁ
pūjanatthaṁ sahassakkho
sirasā sampaṭicchiya.

191 Vilocanānandakarindanīlamayehi Cūḷāmaṇicetiyaṁ so
patiṭṭhapesāmalatāvatiṁse ubbedhato yojanamattamaggaṁ.

192 Uttamaṭṭhaparikkāre
dhāretvā brahmunābhataṁ
ambare va pavijjhittha
varaṁ dussayuhaṁ pi ca.

193 Taṁ ādāya mahābrahmā
bramaloke manoramaṁ
dvādasayojanubbedhaṁ
dussathūpaṁ akārayi.

194 Nāmenānupiyaṁ nāma .
gantvā ambavanaṁ tahiṁ
sattāhaṁ vītināmetvā
pabbajjāsukhato tato.

195 Gantvān'ekadinen'eva
tiṁsayojanamañjasaṁ
patvā Rājagahaṁ dhīro
piṇḍāya cari subbato.

196 Indanīlasilāyā pi
katā pākāragopurā
hemācalā va dissanti
tass'ābhāhi tahiṁ tadā.

197 Ko'yaṁ sakko nu kho brahmā
māro nāhoti ādinā
bhiyyo kotūhalappatto
padisvā taṁ mahājano.

198 Pavisitvā gahetūna
bhattaṁ yāpanamattakaṁ
yugamattaṁ va pekkhanto
gacchanto rājavīthiyaṁ.

199 Mathitaṁ merumanthena
samuddaṁ va mahājanaṁ
tamhā so ākulīkatvā
gantvā paṇḍavapabbataṁ.

200 Tato tass'eva chāyāya
bhūmibhāge manorame
nisinno missakaṁ bhattaṁ
paribhuñjitumārabhi.

201 Paccavekkhanamantena
antasappaṁ nivāriya
dehavammikato dhīro
nikkhamantaṁ mahabbalo.

202 Bhutvāna Bimbisārena
narindena narāsabho
nimantito pi rajjena
upagantvāna 'nekadhā.

203 Paṭikkhipiya taṁ rajjaṁ
atha tenābhiyācito
dhammaṁ desehi mayhan tī
Buddho hutvā anuttaro.

204 Datvā paṭiññaṁ manujādhipassa
dhīropagantvāna padhānabhūmiṁ
anaññasādhāraṇadukkarāni
katvā tato kiñci apassamāno,

205 Oḷārikannapānāni bhuñjitvā dehasampadaṁ
patvājapālanigrodhamūlaṁ patto suro viya.

206 Puratthābhimukho hutvā
nisinno si jutindharo
dehavaṇṇehi nigrodho
hemavaṇṇo si tassa so.

207 Samiddhapatthanā ekā
Sujātā nāma sundarī
hemapātiṁ sapāyāsaṁ
sīsen'ādāya oṇatā.

208 Tasmiṁ adhiggahītassa
rukkhadevassa tāvade
baliṁ dammī ti gantvāna
disvā taṁ dipaduttamaṁ.

209 Devo ti saññaya udaggacittā
pāyāsapātiṁ pavarassa datvā
"āsiṁsanā:ijjhi yathā hi mayhaṁ
tuyhaṁ pi sā sāmi samijjhatū ti."

210 Iccevaṁ vacanaṁ vatvā
gatā tamhā varaṅganā
atha pāyāsapātiṁ taṁ
gahetvā munipuṅgavo.

211 Gantvā Nerañjarātīraṁ
bhutvā taṁ varabhojanaṁ
paṭisotaṁ pavissajji
tassā pātiṁ manoramaṁ.

212 Jantālipālimananettavilumpamānaṁ-
samphullasālavanarājivirājamānaṁ
devindanandanavanaṁ va'bhinandanīyaṁ
uyyānamuttamataraṁ pavaropagantvā.

213 Katvā divāvihāraṁ so
sāyaṇhasamaye tahiṁ
gaccharn kesaralīḷhāya
bodhipādapasantikaṁ

214 Brahmāsurāsuramahoragapakkhirāja
saṁsajjitoruvaṭume dipadānamindo
pāyāsi sotthiyadvijo tiṇahārako taṁ
disvāna tassa adadā tiṇamuṭṭhiyo so

215 Indīvarāravindādikusumānambarā tahiṁ
patanti vuṭṭhidhārā va gacchante dipaduttame.

216 Cārucandanacuṇṇādidhūpagandhehi 'nekadhā
anokāso si ākāso gacchante dipaduttame.

217 Ratanujjalachattehi
cāruhemaddhajehi ca
anokāso si ākāso
gacchante dipaduttame.

218 Celukkhepasahassehi
kīḷantehi marūhi pi
anokāso si ākāso
gacchante dipaduttame.

219 Suradundubhivajjāni
karontehi marūhi pi
anokāso si ākāso
gacchante dipaduttame.

220 Suranganāhi saṅgītiṁ
gāyantīhi pi 'nekadhā
anokāso si ākāso
gacchante dipaduttame.

221 Manoramā kiṇṇarakiṇṇaraṅganā
manoramaṅgā uragoragaṅganā
manorame tamhi ca naccagītiyo
manoramā 'nekavidhā pavattayuṁ

222 Tadā mahoghe va mahāmahe hi
pavattamāne iti so mahāyaso
tiṇe gahetvā tibhavekanāyako
upāgato bodhidumindasantikaṁ.

223 Viddumāsitaselaggarajatācalasannibhaṁ
katvā padakkhiṇaṁ bodhipādapaṁ dipaduttamo.

224 Puratthimadisābhāge
acale raṇadhaṁsake
mahītale ṭhito dhīrō
cālesi tiṇamuṭṭhiyo.

225 Cuddasahatthamatto so
pallaṅko āsi tāvade
atha naṁ abbhutaṁ disvā
mahāpaññō vicintayi;

226 Maṁsalohitamaṭṭhī ca
nahārū ca taco ca me
kāmaṁ sussatu n'ev'āhaṁ
jahāmi viriyaṁ iti.

227 Ābhujitvā mahāvīro
pallaṅkaṁ aparājitaṁ
pācīnābhimukho tasmiṁ
nisīdi dipaduttamo.

228 Devadevassa devindo
saṅkhaṁ ādāya tāvade
vīsuttarasatubbedhaṁ
dhamayanto tahiṁ ṭhito.

229 Dutiyaṁ puṇṇacandaṁ va
setacchattaṁ tiyojanaṁ
dhārayanto ṭhito sammā
mahābrahmā sahampati.

230 Cārucāmaramādāya
suyāmo pi surādhipo
vijayanto ṭhito tattha
mandaṁ mandaṁ tigāvutaṁ

231 Beluvaṁ vīṇamādāya
suro pañcasikhavhayo
nānāvidhalayopetaṁ
vādayanto tathā ṭhito

232 Thutigītāni gāyanto nāṭakīhi purakkhato
tath'eva'ṭṭhāsi so nāgarājā Kālavhayo pi ca

233 Gahetvā hemamañjūsā
surapupphehi pūritā
pūjayantā va aṭṭhaṁsu
battiṁsā pi kumārikā.

234 Sa-Indadevasaṅghehi
tehi itthaṁ mahāmahe
vattamāne tadā Māro
pāpimā iti cintayi.

235 "Atikkamitukāmo 'yaṁ
kumāro visayaṁ mama
Siddhattho atha siddhatthaṁ
karissāmī ti tāvade."

236 Māpetva bhiṁsanatarorusahassabāhuṁ
saṅgayha tehi jalitā vividhāyudhāni
āruyha cārudiradaṁ girimekhalākkhyaṁ
caṇḍaṁ diyaḍḍhasatayojanamāyataṁ taṁ.

237 Nānānanāyanalavaṇṇasiroruhāya
rattoruvaṭṭabahiniggatalocanāya
daṭṭhoṭṭhabhiṁsanamukhāyuragabbhujāya
senāya so parivuto vividhāyudhāya.

238 Tatthopagamma atibhīmaravaṁ ravanto
Siddhattam etha iti gaṇhatha bandhathemaṁ
āṇāpayaṁ suragaṇaṁ sahadassanena
caṇḍānuluggatapicuṁ va palāpayittha.

239 Gambhīramegharavasannibhacaṇḍanādaṁ
vātañ ca māpiya tato subhagassa tassa
kaṇṇaṁ pi cīvaravarassa manoramassa
no āsi yeva calituṁ pabhu Antako 'tha.

240 Saṁvaṭṭavuṭṭhijavasannibhabhīmaghora
vassaṁ pavassiya tatodakabindukaṁ pi
nāsakkhi netumatulassa samīpakaṁ pi
disvā tam abbhutam atho pi sudummukho so.

241 Accantabhīmanala-accisamujjaloru
pāsānabhasmakalalāyudhavassadhārā
aṅgārapajjalitavālukavassadhārā
vassāpayittha sakalāni imāni tāni.

242 Mārānubhāvabalato nabhatopagantvā
patvāna puññasikharuggatasantikan tu
mālāguḷappabhutibhāvagatāni 'thâpi
lokantare va timiraṁ timiraṁ sughoraṁ.

243 Māpetva mohatimiraṁ pi hatassa tassa
dehappabhāhi sataraṁsisatoditaṁ va
jātaṁ manoramataraṁ atidassanīyaṁ
ālokapuñjamavalokiya pāpadhammo.

244 Kopoparattavadano bhukuṭippacārā
accantabhiṁsanavirūpakavesadhārī
accantatiṇhataradhāramasaṅgameva
cakkāyudhaṁ varataraṁ api merurājaṁ,

245 Saṅkhaṇḍayantam iva thūlakalīrakhaṇḍaṁ
vissajji tena pi na kiñci guṇākarassa
kātuṁ pahuttamupagañchi tato tametaṁ
gantvā nabhā kusumachattatamāgasīsaṁ.

246 Vissajjitā pi senāya selakūṭānalākulā
pagantvā nabhasā mālāguḷattaṁ samupāgato.

247 Taṁ pi disvā sasoko so
gantvā dhīrassa santikaṁ
pāpuṇāti mam'evāyaṁ
pallaṅko aparājito.

248 Ito uṭṭhaha pallaṅkā
iti bhāsittha dhīmato
katakalyāṇakammassa
pallaṅkatthāya Māra te.

249 Ko sakkhī ti pavutto so
ime sabbe ti sakkhino
senāyābhimukhaṁ hatthaṁ
pasāretvāna pāpimā.

250 Ghoranādena'haṁ sakkhī
ahaṁ sakkhī ti tāya pi
sakkhibhāvaṁ vadāpetvā
tass'evaṁ samudīrayi.

251 Ko te, Siddhattha, sakkhī ti
atha tenātulena pi
mam'ettha sakkhino, Māra
na santī ti sacetanā

252 Rattameghopanikkhantahemavijju va bhāsuraṁ
nīharitvā surattamhā cīvarā dakkhiṇaṁ karaṁ

253 Bhūmiṁyābhimukhaṁ katvā
kasmā pāramibhūmiyaṁ
unnādetvān' idān' evaṁ
nissadd 'āsī ti bhūmiyā.

254 Muñcāpite rave 'nekasate megharave yathā
Buddhanāgabalā nāgaṁ jānūhi suppatiṭṭhitaṁ.

255 Disvān' idāni gaṇhāti 'dāni gaṇhāti cintiya
sambhinnadāthasappo va hatadappo sudummukho.

256 Pahāyāyudhavatthāni'laṅkarāni anekadhā
cakkavāḷācalā yāva sasenāya palāyi so.

257 Taṁ mārasenaṁ sabhayaṁ sasokaṁ
palāyamānaṁ iti devasaṅghā
disvāna Mārassa parājayo 'yaṁ
jayo ti Siddhatthakumārakassa.

258 Sammodamānā abhipūjayantā
dhīraṁ sugandhappabhutīhi tasmiṁ
punāgatā 'nekathutīhi sammā
ugghosamānā chaṇavesadhārī.

259 Evaṁ mārabalaṁ dhīro
viddhaṁsetvā mahabbalo
ādicce dharamāne va
nisinno acalāsane

260 Yāmasmiṁ paṭhame pubbenivāsaṁ ñaṇamuttamo
visodhetvāna yāmasmiṁ majjhime dibbalocanaṁ.

261 So paṭiccasamuppāde
atha pacchimayāmake
otāretvāna ñāṇasaṁsaṁ
sammasanto anekadhā

262 Lokadhātusataṁ sammā
unnādetvāruṇodaye
Buddho hutvāna Sambuddho
sambuddhambujalocano.

263 Anekajātisaṁsāraṁ
sandhāvissan ti ādinā
udānedaṁ udānesi
pītivegena sādiso.

264 Sallakkhetvā guṇe tassa
pallaṅkassa anekadhā
na tāva uṭṭhahissāmi
ito pallaṅkato iti

265 Samāpattī samāpajji
anekasatakoṭiyo
Satthā tath' eva sattāhaṁ
nisinno acalāsane.

266 Ajjâpi nūna dhīrassa
Siddhatthassa yasassino
atthi kattabbakiccaṁ hi
tasmā āsanamālayaṁ.

267 Na jahāsīti ekaccadevatān' āsi saṁsayaṁ
ñatvā tāsaṁ vitakkaṁ taṁ sametuṁ santamā
naso.

268 Uṭṭhāya hemahaṁso va
hemavaṇṇo pabhaṅkaro
abbhuggantvā nabhaṁ nātho
akāsi pāṭihāriyaṁ.

269 Vitakkamevaṁ iminā marūnaṁ
sammūpasammānimisehi bodhiṁ
sampūjayanto nayanambujehi
sattāhamaṭṭhāsi jayāsanañ ca.

270 Subhāsurasmiṁ ratanehi tasmiṁ
sacaṅkamanto varacaṅkamasmiṁ
manoramasmiṁ ratanālaye pi
visuddhadhammaṁ vicinaṁ visuddho.

271 Mūlejapālatarurājavarassa tassa
māraṅganānam amalānanapaṅkajāni
sammā milāpiya tato mucalindamūle
bhogindacittakumudāni pabodhayanto.

272 Mūle pi rājāyatanassa tassa
tasmiṁ samāpattisukhaṁ pi vindaṁ
samvītināmesi manuññavaṇṇo
ekūnapaññāsadināni dhīmā.

273 Anotattodakaṁ dantakaṭṭhanāgalatāmayaṁ.
harīṭakāgadaṁ bhutvā devindenābhatuttamaṁ.

274 Vāṇijehi samānītaṁ
samanthamadhupiṇḍikaṁ
mahārājūpanītamhi
pattamhi patigaṇhiya.

275 Bhojanassāvasānamhi
japālatarumūlakaṁ
gantvādhigatadhammassa
gambhīrattaṁ anussari

276 Mahīsandhārako vārikkhandhasannibhako ayaṁ
gambhīrodhigato dhammo mayā santo ti ādinā.

277 Dhammagambhīrataṁ dhammarājassa sarato sato
āsevaṁ takkaṇaṁ dhammaṁ imaṁ me paṭivijjhituṁ.

278 Vāyamantena sampattayācakānaṁ manoramaṁ
kantetvā uttamaṅgañ ca molibhūsanabhūsitaṁ.

279 Suvaññitāni akkhīni
uppāṭetvāna lohitaṁ
galato nīharitvāna
bhariyaṁ lāvaṇṇabhāsuraṁ.

280 Atrajaṅ ca dadantena
kulavaṁsappadīpakaṁ
dānaṁ nāma na dinnaṅ ca
n'atthi sīlaṁ arakkhitaṁ.

281 Tathāhi saṅkhapālādi
attabhāvesu jīvitaṁ
mayā pariccajantena
sīlabhedabhayena ca.

282 Khantivādādike 'neka
attabhāve apūritā
chejjādiṁ pāpuṇantena
pāramī n' atthi kāci me.

283 Tassa me vidhamantassa mārasenaṁ vasundharā
na kampittha ayaṁ pubbenivāsaṁ sarato pi ca.

284 Visodhentassa me yāme
majjhime dibbalocanaṁ
na kampittha pakampittha
pacchime pana yāmake

285 Paccayākāraññāṇaṁ me
tāvade paṭivijjhato
sādhukāraṁ dadantīva
muñcamānā mahāravaṁ.

286 Sampuṇṇalāpū viya kañjikāhi
takkehi puṇṇaṁ viya cāṭikā va
sammakkhitovañjanakehi hattho
vasāhi sampītapilotikā va.

287 Kilesapuñjabbharito kiliṭṭho
rāgena ratto api dosaduṭṭho
mohena mūḷho ti mahabbalena
loko avijjānikarākaro 'yaṁ.

288 Kin nāma dhammaṁ paṭivijjhat' etaṁ
attho hi ko tass'iti desanāya
evaṁ nirussāhamagañchi nātho
pajāya dhammāmatapānadāne.

289 Nicchāretvā mahānādaṁ
tato brahmā sahampati
nassati vata bho loko
iti loko vinassati.

290 Brahmasaṅghaṁ samādāya
devasaṅghañ ca tāvade
lokadhātusate sattha
samīpaṁ samupāgato.

291 Gantvā mahītale jānuṁ
nihacca sirasañjaliṁ
paggayha Bhagavā dhammaṁ
desetu 'iti ādinā.

292 Yācito tena Sambuddhāravindavadano jino
lokadhātusataṁ Buddhacakkhunālokayaṁ tadā.

293 Tasmiṁ apparajakkhādimaccā disvā ti ettakā
vibhajitvā 'tha te satte bhabbābhabbavasena so.

294 Abhabbe parivajjetvā
bhabbev'ādāya buddhiyā
upanetu jano 'dāni
saddhābhājanam attano.

295 Pūressāmī ti taṁ tassa
saddhammāmatadānato
vissajji brahmasaṅghassa
vacanāmataraṁsiyo.

296 Tatojapālodayapabbatodito
mahappabhobuddhadivākaro nabhe
maṇippabhāsannibhabhāsurappabho
pamocayaṁ bhāsurabuddharaṁsiyo.

297 Pamodayanto upakādayo tadā
kamena aṭṭhārasayojanañjasaṁ
atikkamitvāna suphullapādape
vijambhamānāligaṇābhikūjitaṁ.

298 Nirantaraṁ 'nekadijūpakūjitaṁ
suphullapaṅkeruhagandhavāsitaṁ
gato yasassī migadāyam uttamaṁ
tahiṁ tapassī atha pañcavaggiyā.

299 Devātidevaṁ tibhavekanāthaṁ
lokantadassiṁ sugataṁ sugattaṁ
disvāna dhīraṁ munisīharājaṁ
kumantanaṁ te iti mantayiṁsu.

300 Bhutvāna oḷārika-annapānaṁ
suvaṇṇavaṇṇo paripuṇṇakāyo
etāvuso 'yaṁ samaṇo imassa
karoma nāmhe abhivādanādiṁ

301 Ayaṁ visāḷanvayato pasūto
sambhāvanīyo bhuvi ketubhūto
paṭiggahetuṁ rahatāsanaṁ tu
tasmāsanaṁ yeviti paññapema

302 Ñatvā 'tha Bhagavā tesaṁ
vitakkaṁ tikkhabuddhiyā
mettānilakadambehi
mānaketuṁ padhaṁsayi

303 Samatthā na hi saṇṭhātuṁ
sakāya katikāya te
akaṁsu lokanāthassa
vandanādīni dhīmato.

304 Buddhabhāvaṁ ajānantā
munayo munirājino
āvuso vādato tassa
kevalaṁ samudīrayuṁ.

305 Atha lokavidū lokanātho tesaṁ udīratha
āvuso vādato n'eva satthuno samudīrayi.

306 "Bhikkhave, arahaṁ sammāsambuddho ti
Tathāgato"
Buddhabhāvaṁ pakāsetvā attano tesam uttamo.

307 Nisinno tehi paññatte
dassaneyy' uttamāsane
brahmanādena te there
sīlabhūsanabhūsite.

308 Āmantetvāna brahmānaṁ
nekakoṭipurakkhato
dhammacakkaṁ pavaṭtento
desanāraṁsinā tadā.

309 Mohandhakārarāsiṁ pi
hantvā loke manoramaṁ
dhammālokaṁ padassetvā
veneyyambujabuddhiyā.

310 Migakānanasaṅkhāte
raṇabhūmitale iti
rājā mahānubhāvo va
Dhammarājā visārado.

311 Desanāsiṁ samādāya
dhībhujena manoramaṁ
veneyyajanabandhūnaṁ
mahānatthakaraṁ sadā.

312 Kilesārī padāletvā saddhammajayadundubhiṁ
paharitvāna saddhammajayaketuṁ sudujjayaṁ.

313 Ussāpetvāna saddhammajayatthūṇuttamaṁ
subhaṁ.
patiṭṭhāpiya lokekarājā hutvā sivaṅkaro,

314 Pamocetvāna janataṁ brahāsaṁsārabandhanā
nibbānanagaraṁ netukāmo lokahite rato.

315 Suvaṇṇācalakūṭaṁ va
jaṅgamaṁ cārudassanaṁ
patvoruvelagāmiṁ taṁ
añjasaṁ va surañjasaṁ.

316 Bhaddavaggiyabhūpālakumāre tiṁsamattake
maggattayāmatarasaṁ pāyetvā rasam uttamaṁ.

317 Pabbajjaṁ uttamaṁ datvā
lokassa'tthāya bhikkhavo
uyyojetvāna Sambuddho
cārikaṁ carathâti te.

318 Gantvoruvelaṁ jaṭilānaṁanto jaṭā ca chetvāna
jaṭābahiddhā
pāpetva aggañjasamuttamo te purakkhato indu
va tārakāhi.

319 Purakkhato tehi anāsavehi
chabbaṇṇaraṁsābharaṇuttamehi
disaṅganāyo atisobhayanto
pakkhīnam akkhīni pi pīnayanto.

320 Dinnaṁ paṭiññaṁ samanussaranto
taṁ Bimbisārassa mahāyasassa
mocetukāmo vararājavaṁsaṁ
dhajūpamānassa guṇālayassa.

321 Sikhaṇḍimaṇḍalāraddhanaccaṁ laṭṭhivanavhayaṁ
uyyānaṁ agamā 'nekatarusaṇḍābhimaṇḍitaṁ.

322 Bimbisāranarindo so 'gatabhāvaṁ mahesino
suṇitvā pītipāmojjabhūsanena vibhūsito.

323 Taṁ uyyānupagantvāna
mahāmaccapurakkhhato
satthupādāravindehi
sobhayanto siroruhe.

324 Nisinno Bimbisāraṁ taṁ saddhamma-amatambunā
devindagīyamānaggavaṇṇo vaṇṇābhirājito.

325 Devadānavabhogindapūjito so mahāyaso
rammaṁ Rājagahaṁ gantvā devindapurasannibhaṁ.

326 Narindagehaṁ ānīto
narindena narāsabho
bhojanassāvasānamhi
cālayanto mahāmahiṁ.

327 Patiganhiya samphullatarurājavirājitaṁ
Rammaṁ Veluvanārāmaṁ vilocanarasāyanaṁ

328 Sitapulinasamūhacchannabhālaṅkatasmiṁ
surabhikusumagandhākiṇṇamandānilasmiṁ
vividhakamalamālālaṅkatambāsayasmiṁ
vipulavimalatasmiṁ valliyā maṇḍapasmiṁ.

329 Suranaramahanīyo cārupādāravindo
vimalakamalanetto kundadantābhirāmo
guṇaratanasamuddonāthanātho munindo
kanakakiraṇasobho somasommānano so.

330 Vimalapavarasīlakkhandhavāraṅ ca katvā
ruciravarasamādhīkuntamussāpayitvā
tikhiṇatarasubhaggaṁ buddhañāṇorukaṇḍaṁ
viharati bhamayanto kāmamaggā vihārā.

331 Tadā Suddhodano rājā "putto sambodhimuttamaṁ
patvā pavattasaddhammacakko lokahitāya me"

332 "Rājagahaṁ va nissāya
ramme Veluvane 'dhunā
vasatī" ti suṇitvāna
Buddhabhūtaṁ sakatrajaṁ.

333 Daṭṭhukāmo navakkhattuṁ
navāmacce mahesino
navayodhasahassehi
saddhiṁ pesesi santikaṁ

334 Gantvā te dhammarājassa
sutvānopamadesanaṁ
uttamatthaṁ labhitvāna
sāsanaṁ pi na pesayuṁ.

335 Tesvekaṁ pi apassanto
Kāludāyiṁ subhāratiṁ
āmantetvā mahāmaccaṁ
pabbajjābhirataṁ sadā

336 "Sutaggaratanaṁ netvā
mama nettarasāyanaṁ
yena kenac' upāyena
karohī ti " tamabravi.

337 Atha yodhasahassena
taṁ pi pesesi so pi ca
gantvā sapariso satthu
sutvā sundaradesanaṁ,

338 Arahattañjasaṁ patvā
pabbajitvā narāsabhaṁ
namassanto sa Sambuddhaṁ
paggayha sirasañjaliṁ.

339 Vasantakālajjanitātirattavaṇṇābhirāmaṅkura-
pallavāni
sunīlavaṇṇujjalapattayuttā sākhāsahassāni
manoramāni.

340 Visiṭṭhagandhākulaphāliphullanānāvicittāni
mahīruhāni
sucittanānāmigapakkhisaṅghasaṅgīyamānutta-
makānanāni,

341 Sunīlasātodakapūritāni sunādikādambakadambakāni
sugandha-indīvarakallahārāravindarattambujabhūsitāni.

342 Nīrantare jātadumesu pupphakiñjakkharājīhi virājitāni
muttātisetāmalasekatāni rammāni 'nekāni jalāsayāni.

343 Manuññavetthuriyakañcukāni va guṇṭhitānīva susaddalehi
sunīlabhūtāni mahītalāni nabhāni mandānilasaṅkulāni.

344 Anantabhogehi janehi phītaṁ
surājadhāniṁ Kapilābhidhāniṁ
gantuṁ bhadante samayo ti ādiṁ
saṁvaṇṇi vaṇṇaṁ gamanañjasassa.

345 Suvaṇṇanaṁ taṁ sugato suṇitvā
vaṇṇesi vaṇṇaṁ gamanass' Udāyi
kiṁ nū ti bhāsittha tato Udāyi
kathesidaṁ tassa sivaṅkarassa.

346 "Bhante pitā dassanamicchate te
Suddhodano rājavaro yasassī
Tathāgato lokahitekanātho
karotu saññātakasaṅgahan ti."

347 Suṇitvā madhuraṁ tassa
giraṁ lokahite rato
"sādh 'Ūdāyi karissāmi
ñātakānan ti saṅgahaṁ."

348 Jaṅgamo hemamerū va
rattakambalalaṅkato
vimalo puṇṇacando va
tārakāparivārito.

349 Saddhiṁ vīsasahassehi
santacittehi tādihi
gacchanto sirisampanno
añjase saṭṭhiyojane.

350 Dine dine vasitvāna
yojane yojane jino
dvīhi māsehi sampatto
Buddho jātapuraṁ varaṁ.

351 Buddhaṁ visuddhakamalānanasobhamānaṁ
bālaṁ sumālisatabhānusamānabhānuṁ
cakkaṅkitorucaraṇaṁ caraṇādhivāsaṁ
lokattayekasaraṇaṁ araṇaggakāyaṁ.

352 Sampuṇṇahemaghaṭatoraṇadhūmagandha
mālehi veṇupaṇavādihi dundubhīhi
cittehi chattadhajacāmaravījanīhi
Suddhodanādivanipā abhipūjayiṁsu.

353 Susajjitaṁ puraṁ patvā munindo taṁ manoramaṁ
sugandhipupphakiñjakkhālaṅkatorutalākulaṁ.

354 Suphullajalajākiṇṇa-acchodakajalālayaṁ
mayūramaṇḍalāraddharaṅgehi ca virājitaṁ.

355 Cārucaṅkamapāsādalatāmaṇḍapamaṇḍitaṁ
pāvekkhi pavaro rammaṁ Nigrodhārāmam uttamaṁ.

356 "Amhākaṁ esa Siddhattho putto natto ti" ādinā
cintayitvāna sañjātamānasatthaddhasākiyā.

357 Dahare dahare rājakumāre idamabravuṁ
"tumhe vandatha Siddhatthaṁ na vandāma mayan ti taṁ."

358 Idaṁ vatvā nisīdiṁsu
katvā te purato tato
adantadamako danto
tilokekavilocano.

359 Tesaṁ ajjhāsayaṁ ñatvā
"na maṁ vandanti ñātayo
handa, vandāpayissāmi
dāni nesan ti" tāvade.

360 Abhiññāpādakajjhānaṁ
samāpajjitva jhānato
vuṭṭhāya hemahaṁso va
hemavaṇṇo pabhaṅkaro.

361 Abbhuggantvā nabhaṁ sabbasattanettarasāyanaṁ.
gaṇḍambarukkhamūlasmiṁ pāṭihāriyasannibhaṁ.

362 Asādhāraṇam aññesaṁ
pāṭihāriyamuttamaṁ
ramanīyatare ṭasmiṁ
akāsi munipuṅgavo.

363 Disvā taṁ abbhutaṁ rājā
Suddhodano narāsabho
sañjātapītipāmojjo
sakyavaṁsekanāyako.

364 Satthupādāravindehi
sake cārusiroruhe
bhūsite 'kāsi te sabbe
sākiyā akaruṁ tathā.

365 Dhīro pokkharavassassa
avasāne manoromaṁ
dhammavassaṁ pavassetvā
sattacittāvanuggataṁ.

366 Mahāmoharajaṁ hantvā
sasaṅgho dutiye dine
pāvekkhi sapadānena
piṇḍāya puram uttamaṁ.

367 Tassa pādāravindāniravindāni anekadhā
uggantvā patiganhiṁsu akkantakkantaṭhānato.

368 Dehajotikadambehi
gopuraṭṭālamandirā
piñjarattaṁ gato tasmiṁ
pākārappabhutī tadā.

369 Carantaṁ pavisitvāna
piṇḍāyā puravīthiyaṁ
lokālokakaraṁ dhīraṁ
santaṁ dantaṁ pabhaṅkaraṁ.

370 Pasādajanake ramme
pāsāde sā Yasodharā
sīhapañjarato disvā
ṭhitā pemaparāyaṇā.

371 Bhūsane maṇiraṁsīhi
bhāsuraṁ Rāhulaṁ varaṁ
āmantetvā padassetvā
"tuyhaṁ eso pitā ti" taṁ.

372 Niketaṁ upasaṅkamma
Suddhodanayasassino
vanditvā taṁ anekāhi
itthīhi parivāritā.

373 "Deva, devindalīḷhāya
putto te'dha pure pure
caritvā caratedāni
piṇḍāyâti ghare ghare."

374 Pavedesi pavedetvāgamā mandiram attano
ānandajalasandohapūritoruvilocanā.

375 Tato sesanarindānaṁ
indo indo va 'laṅkato
kampamānopagantvāna
vegena jinasantikaṁ.

376 "Sakyapuṅgava te n'esa
vaṁso, mā cara mā cara
vaṁse puttekarājā pi
na piṇḍāya cari pure."

377 Iti vutte narindena
munindo guṇasekharo
"tuyhaṁ eso mahārāja
vaṁso, mayhaṁ pan'anvayo

378 Buddhavaṁso" ti sambuddhavaṁsaṁ tassa pakāsayi
atho tasmiṁ ṭhito yeva desento dhammamuttariṁ

379 Uttiṭṭhe nappamajjeyya
dhammamiccādimuttamaṁ
gāthaṁ manoramaṁ vatvā
sotūnaṁ sivamāvahaṁ.

380 Dassanaggarasaṁ datvā
santappetvā tam uttamo
tenābhiyācito tassa
niketaṁ samupāgato.

381 Saddhiṁ vīsasahassehi
tādīhi dipaduttamaṁ
madhurodanapānena
santappetvā mahīpati.

382 Cūḷāmaṇimarīcīhi
piñjarañjalikehi taṁ
rājūbhi saha vanditvā
nisīdi jinasantike.

383 Tā pi 'nekasatā gantvā
sundarā rājasundarī
narindena anuññātā
nisīdiṁsu tahiṁ tadā.

384 Desetvā madhuraṁ dhammaṁ
tilokatilako jino
"ahaṁ p'ajja na gacchevyaṁ
sace bimbāya mandiraṁ

385 "Dayāya hadayaṁ tassā
phāleyyâti" dayālayo
sāvakaggayugaṁ gayha
mandiraṁ pitarā gato.

386 Nisīdi pavisitvāna
Buddho buddhāsane tahiṁ
chabbaṇṇaraṁsijālehi
bhāsuranto va bhānumā.

387 Manosilācuṇṇasamānadehamarīcijālehi virājamānā
pakampitā hemalatā va bimbā bimbādharā satthusamīpam āga.

388 Satthu pādesu samphassa sītaluttamavārinā
nibbāpesi mahāsokapāvakaṁ hadayindhane.

389 Rājā satthu pavedesi
bimbāyātibahuṁ guṇaṁ
munindo pi pakāsesi
Candakiṇṇarajātakaṁ.

390 Tadā Nandakumārassa
sampatte maṅgalattaye
vivāho abhiseko ca
iti gehappavesanaṁ.

391 Maṅgalānaṁ pure yeva
pabbājesi pabhaṅkaro
anicchantaṁ va netvā taṁ
ārāmaṁ rammam uttamaṁ.

392 Attānaṁ anugacchantaṁ
dāyajjatthaṁ sakatrajaṁ
kumāraṁ Rāhulaṁ câpi
kumārābharaṇujjalaṁ.

393 "Sukhā va chāyā te me ti"
uggirantaṁ giraṁ piyaṁ
"dāyajjaṁ me dadāhîti
dāyajjaṁ me dadāhi ca."

394 Ārāmaṁ eva netvāna
pabbājesi niruttaraṁ
saddhammaratanaṁ datvā
dāyajjaṁ tassa dhīmato.

395 Nikkhamma tamhā sugataṁsumālī
tahiṁ tahiṁ jantusaroruhāni
saddhammaraṁsīhi vikāsayanto
upāgato Rājagahaṁ punâpi.

396 Kusumākulasundaratarupavane
padumuppalabhāsurasaranikare
puthucaṅkamamaṇḍitasitasikate
subhasītavane viharati sugato.

397 Tadā Sudattavhayaseṭṭhiseṭṭho
bahūhi bhaṇḍaṁ sakaṭehi gayha
Sāvatthito Rājagahe maruññe
sahāyaseṭṭhissa gharūpagantvā.

398 Ten 'eva vutto subhagena Buddho
jāto ti loke dipadānamindo
sañjātapītīhi udaggacitto
rattiṁ pabhātaṁ iti maññamāno.

399 Nikkhamma tamhā vigatandhakāre
devānubhāvena mahāpathamhi
gantvāna taṁ sītavanaṁ surammaṁ
sampuṇṇacandaṁ va virājamānaṁ.

400 Taṁ dīparukkhaṁ viya pajjalantaṁ
vilocanānandakaraṁ mahesiṁ
disvāna tass'uttamapādarāgaṁ
paṭiggahetvā sirasā sudhīmā.

401 Gambhīraṁ nipuṇaṁ dhammaṁ
suṇitvā vimalaṁ varaṁ
sotāpattiphalaṁ patvā
sahassanayamaṇḍitaṁ.

402 Nimantetvāna Sambuddhaṁ
sasaṅghaṁ lokanāyakaṁ
vaṇṇagandharasūpetaṁ
datvā dānaṁ sukhāvahaṁ.

403 Satthu āgamanatthāya
Sāvatthinagaraṁ varaṁ
paṭiññaṁ so gahetvāna
gacchanto antarāpathe.

404 Yojane yojane cārucittakammasamujjale
vihāre pavare datvā kārāpetvā bahuṁ dhanaṁ.

405 Sāvatthiṁ punar āgantvā pāsādasatamaṇḍitaṁ
toraṇagghikapākāragopurādivirājitaṁ.

406 Puraṁ apahasantaṁ va
devindassâpi sabbadā
sabbasampattisampannaṁ
naccagītādisobhitaṁ.

407 Tasmiṁ so vihareyyâti
Bhagavā lokanāyako''
samantānuvilokento
vihārārahabhūmikaṁ.

408 Jetarājakumārassa
uyyānaṁ Nandanopamaṁ
chāyūdakādisampannaṁ
bhūmibhāgaṁ udikkhiya.

409 Hiraññakoṭisanthāravasen 'eva mahāyaso
kiṇitvā pavare tamhi narāmaramanohare.

510 Niccaṁ kiṅkiṇijālanādarucirāṁ siṅgīvasiṅgākulaṁ
rammaṁ 'nekamaṇīhichannachadanaṁ āmuttamuttāvaliṁ
nānārāgavitānabhāsurataraṁ pupphādināla ṅkataṁ
citraṁ gandhakuṭiṁ varaṁ suvipulaṁ kāresi bhūsekharaṁ.

411 Jinatrajānaṁ pi visālamālayaṁ
vitānanānāsayanāsanujjalaṁ
sumaṇḍitaṁ maṇḍapacaṅkamādinā
vilumpanānaṁ manalocanaṁ sadā.

412 Athâpi saṇhāmalasetavālukaṁ
savedikācāruvisālamālakaṁ
jalāsayaṁ sātatisītalodakaṁ
sugandhisogandhikapaṅkajākulaṁ.

413 Suphullasālāsanasokanāga
punnāgapūgādivirājamānaṁ
manoramaṁ Jetavanābhidhānaṁ
kārāpayī seṭṭhi vihāraseṭṭhaṁ.

414 Visālakelāsadharādharuttamā
bhirāmapākāraphanindagopito
janassa sabbābhimatatthasādhako
vihāracintāmaṇi so virājate.

415 Tato āgamanatthāya
munindaṁ 'nāthapiṇḍiko
dūtaṁ pāhesi so satthā
sutvā dūtassa sāsanaṁ.

416 Mahatā bhikkhusaṅghena
tadā tamhā purakkhato
nikkhamitvā 'nupubbena
patto Sāvatthimuttamaṁ.

417 Samujjalāni 'nekāni
dhajān' ādāya sundarā
kumārā purato satthu
nikkhamiṁsu surā yathā.

418 Nikkhamiṁsu tato tesaṁ
pacchato taruṇaṅganā
cārupuṇṇaghaṭ'ādāya
devakaññā yathā tathā.

419 Puṇṇapātiṁ gahetvāna
seṭṭhino bhariyā tathā
saddhiṁ 'nekasatitthīhi
nekālaṅkāralaṅkatā.

420 Mahāseṭṭhi mahāseṭṭhisatehi saha nāyakaṁ
abbhuggañchi mahāvīraṁ pūjito tehi 'nekadhā.

421 Chabbaṇṇaraṁsīhi manoramehi
puraṁ varaṁ piñjaravaṇṇabhāvaṁ
nento munindo sugato sugatto
upāvisī Jetavanaṁ vihāraṁ.

422 Cātuddisassa saṅghassa
Sambuddhapamukhass'ahaṁ
imaṁ dammi vihāran ti
satthu cārukarambuje.

423 Sugandhavāsitaṁ vāriṁ
hemabhiṅkārato varaṁ
ākiritvā adā rammaṁ
vihāraṁ cārudassanaṁ.

424 Surammaṁ vihāraṁ paṭiggayha seṭṭhaṁ
anagghe vicittāsanasmiṁ nisinno
janindānamindo tilokekanetto
tilokappasādāvahaṁ taṁ manuññaṁ

425 · Udārānisaṁsaṁ vihārappadāne
anāthappadānena nāthassa tassa
Sudattābhidhānassa seṭṭhissa satthā
yasassī hitesī mahesī adesī.

426 Udārānisaṁsaṁ vihārappadāne
kathetuṁ samattho vinā bhūripaññaṁ
tilokekanāthaṁ naro ko si yutto
mukhānaṁ sahassehi 'nekehi câpi.

427 Iti vipulayaso so tassa dhammaṁ kathetvā
api sakalajanānaṁ mānase tosayanto
paramamadhuranādaṁ dhammabheriṁ mahantaṁ
viharati paharanto tattha tatth'ūpagantvā.

428 Evaṁ tilokahitadena mahādayena
lokuttamena paribhuttapadesapantiṁ
niccaṁ surāsuramahoragarakkhasādi
sampūjitaṁ ahaṁ idāni nidassayissaṁ.

429 Saddhammaraṁsinikarehi jinaṁsumālī
veneyyapaṅkajavanāni vikāsayanto
vāsaṁ akāsi pavaro paṭhamamhi vasse
Bārāṇasimhi nagare migakānanamhi.

430 Nānappakāraratanāpaṇapantivīthi
ramme pure pavararājagahābhidhāne
vāsaṁ akāsi dutiye tatiye catutthe
vasse pi kantataraveluvane va nātho.

431 Bhūpālamolimaṇiraṁsivirājamānaṁ
Vesāli nāma viditaṁ nagaraṁ surammaṁ
nissāya sakyamunikesari pañcamamhi
vassamhi vāsam akarittha mahāvanasmiṁ.

432 Phullātinīlavimaluppalacārunetto
singīsamānatanujotihi jotamāno
Buddho anantaguṇasannidhi chaṭṭhavasse
vāsaṁ akā vipulamaṅkulapabbatasmiṁ.

433 Gambhīraduddasataraṁ madhuraṁ marūnaṁ
desetva dhammamatulo sirisannivāso
devindasītalavisālasilāsanasmiṁ
vassamhi vāsam akarī muni sattamamhi.

434 Phullāravindacaraṇo caraṇādhivāso
so suṁsumāragiri nāma dharādharamhi
vāsaṁ akā paramamāraji aṭṭhamasmiṁ
vassamhi kantatarabhesakalāvanamhi.

435 Nānāmatātibahutitthiyasappadappaṁ
hantvā tilokatilako navamamhi vasse
vāsaṁ akāsi rucire atidassanīye
Kosambisimbalivane jinapakkhirājā.

436 Tesaṁ mahantakalahaṁ samituṁ yatīnaṁ
nissāya vāraṇavaraṁ dasamamhi vasse
pupphābhikiṇṇavipulāmalakānanasmiṁ
vāsaṁ akā munivaro varapāraleyye.

437 Dhammāmatena janataṁ ajarāmarattaṁ
nento vilocanamanoharasuddhadanto
Nālābhidhānadijagāmavare munindo
vāsaṁ akā amitabuddhi dasekavasse.

438 Verañjacārudijagāmasamīpabhūte
ārāmake surabhipupphaphalābhirāme
sabbaññu sakyamuni bārasamamhi vasse
vāsaṁ akāsi pucimandadumindamūle.

439 Phullāravindavadano ravicārusobho
lokassa atthacariyāya dayādhivāso
vāsaṁ akā ruciracāliyapabbatasmiṁ
vīro tilokagaru terasamamhi vasse.

440 Bandhūkapupphasamapādakarābhirāmo
dhammissaro pavarajetavane suramme
dhīro mahiddhi muni cuddasamamhi vasse
vāsaṁ akā sakalasattahitesu yutto.

441 Veneyyabandhuvanarāgagaje vihantvā
vassamhi pañcadasame munisīharājā
vāsaṁ akā Kapilavatthudharādharoru
Nigrodharāmaramaṇīyamaṇigguhāyaṁ.

442 Yakkhaṁ pi kakkhalataraṁ suvinītabhāvaṁ
netvā pure varatamālavakābhidhāne
vassamhi vāsam akarī dasachaṭṭhamamhi
nento janaṁ bahutaraṁ pi ca santimaggaṁ

443 Pākāragopuraniketaṇatoraṇādi
nettābhirāmavararājagahe mahesi
vāsaṁ akānadhivaro dasasattamamhi
vassamhi patthaṭayaso bhuvanattayasmiṁ.

444 Dhammosadhena madhurena sukhāvahena
lokassa ghorataraṛāgarajaṁ vihantvā
vassamhi vāsam akarī dasa-aṭṭhamasmiṁ
aṅgīraso pavaraçāliyapabbatasmiṁ.

445 Veneyyabandhujanamoharipuṁ uḷāraṁ
hantvāna dhamma-asinā varadhammarājā
ekūnavīsatimake puna tattha vasse
vāsaṁ akā madhurabhārati lokanātho.

446 Suddhāsayo pavararājagahe vicitte
vāsaṁ akāsi samavīsatimamhi vasse
lokassa atthacaraṇe subhakapparukkho
cintāmaṇippavarabhaddaghaṭo munindo.

447 Evaṁ tilokamahito anibaddhavāsaṁ
katvā caraṁ paṭhamabodhiyuḷārapañño
chabbaṇṇaraṁsisamupetavicittadeho
lokekabandhu Bhagavā avasesakāle.

448 Sāvatthiyaṁ pavarajetavane ca ramme
dibbālaye va samalaṅkatapubbarāme
vāsaṁ akāsi muni vīsatipañcavasse
lokābhivuddhinirato sukhasannivāso.

449 Iti amitadayo yo pañcatālisavasse
manujamanavanasmiṁ jātarāgaggirāsiṁ
paramamadhuradhammambūhi nibbāpayanto
avasi sa munimegho lokasantiṁ karotu!

Niṭṭhitaṁ Jinacaritaṁ.

## POSTCRIPT.

——:o:——

1 Paññāvaraṅganā mayhaṁ
sañjātā manamandire
tosayantī sabbajanaṁ
vuddhiṁ gacchatu sabbadā.

2 Citaṁ yaṁ racayantena
Jinassa caritaṁ mayā
puññaṁ tass'ānubhāvena
sampatto Tusitālayaṁ.

3 Metteyyalokanāthassa
suṇanto dhammadesanaṁ
tena saddhiṁ ciraṁ kālaṁ
vindanto mahatiṁ siriṁ.

4 Buddhe jāte mahāsatto
ramme Ketumatīpure
rājavaṁse janitvāna
tihetupaṭisandhiko.

5 Cīvaraṁ piṇḍapātaṁ ca
anagghaṁ vipulaṁ varaṁ
senāsanaṁ ca bhesajjaṁ
datvā tassa mahesino.

6 Sāsane pabbajitvāna
jotento tam anuttaraṁ
iddhimā satimā sammā
dhārento piṭakattayaṁ.

7 Vyākato tena "Buddho 'yaṁ
hessatī ti anāgate"
uppannuppannabuddhānaṁ
dānaṁ datvā sukhāvahaṁ.

8 Saṁsāre saṁsaranto hi
kapparukkho va pāṇinaṁ
icchiticchitamannādiṁ
dadanto madhuraṁ varaṁ.

9 Maṁsalohitanettādiṁ
dadaṁ cittasamāhito
sīlanekkhammapaññādiṁ
pūrento sabbapāramiṁ.

10 Pāramīsikharaṁ patvā
Buddho hutvā anuttaro
desetvā madhuraṁ dhammaṁ
jantūnaṁ sivamāvahaṁ.

11 Sabbaṁ sadevakaṁ lokaṁ
brahāsaṁsārabandhanā
mocayitvā varaṁ khemaṁ
pāpuṇeyyaṁ sivaṁ puraṁ.

12 Laṇkālaṅkārabhūtena
bhūpālanvayaketunā
Vijayabāhunā raññā
sakanāmena kārite.

13 Satoyāsayapākāragopurādivirājite
pariveṇavare ramme vasatā santavuttinā.

14 Medhaṅkarābhidhānena
dayāvāsena dhīmatā
therena racitaṁ etaṁ
sabbhi saṁsevitaṁ sadā.

15 Bhave bhave'dha gāthānaṁ tesattati catussataṁ
ganthato pañcapaññāsādhikaṁ pañcasataṁ iti.

# NOTES.

## Introductory Stanzas.

——:o:——

Stanza 1 Line 1—Sajjālinaṁ=sat (Pres. Part. √as) jana alīnaṁ, li, short metri causa.

" 2 " 4—Dhammarājā udaya acale

" 3 " 4—Sīla uru kiraṇa ujjalaṁ.

## JINACARITA.

—:o:—

Stanza 3 Line 1—The Ten noises, *viz.*, the noise made by elephants, by horses, by chariots; the noise of drums, of tabours, of lutes; the noise of songs; the sounds of cymbals and of gongs, and the noise of the inhabitants saying "Eat and drink."

„ 7 „ 4—Na eva ādāya.

„ 10 „ 2—Tassa udayo. That is, rebirth.

„ 12 „ 1—The sound of the drum, which attracts beggars, is likened to the fragrance of flowers which attracts bees, so that that in the next line the beggars are likened to bees: Yācaka ali.

„ 13 „ 1—Dāna agga (multitude, mass, assemblage).

The reader cannot fail to remark the wealth of imagery in this and the preceding stanza (No. 12).

Stanza 16 Line 2—Pūga punnāga nāga ādi pādāpehi. This is a stock expression in the description of the Himalayan and others forests, cf., Jāt. I. 13.61., Rasavāhinī I. I. 7.

„ 18 „ 1—Ravihaṁsa, so called, it is said, because it can rival the sun in its flight through the heavens. It is the golden goose of the Burmese.

„ 4—A, reads sakunnehi, and B, sakunehi.

„ 21 „ 2—Deva aṅganā.

„ 22 „ 2—Kiṇṇara uraga raṅgehi.

„ 26 „ 4—Pañca abhiññā—the five Transcententel Faculties which are possessed by Arhats, saints, who have conquered all human passions. They are :

1—Iddhividhā—Various magical powers, such, for instance, as plunging into the earth and traversing solid bodies ; flying like a bird, assuming various forms at will (1)

(1) Quaint examples of such feats performed by a Buddhist saint and Māra—the Evil One will be found in the author's Upagutta et Māra. (Bulletin de l' Ecole Francaise d'Extreme Orient IV. 1-2, 414.)

Stanza 26 — 2—Dibbasotaṁ—the ear divine, that is, the faculty of hearing the most remote sounds at distances inconceivable to the human mind.

3—Paracittavijānanaṁ—the ability of reading the most secret thoughts of other persons.

4—Pubbenivāsānussatiñāṇaṁ — the insight into the long vista of one's former existences.

5—Dibbacakkhu—the eye divine, the power of at once perceiving the most minute objects incalculably beyond the range of human vision.

By adding to these five the knowledge that works the destruction of human passion—Āsavakkhayakarañāṇaṁ, the number of Abhiññā is raised to six, (Chaḷabhiññā).

Aṭṭhavidhā—These refer to the eight Samāpattī, which are eight stages or gradations of mystic, abstract meditation.

„ 33 Line 2—Pītiyā udagga mānaso.

Stanza 34 Line 1—Tena āraddha añjasā ( Abl. ); "tena" refers to janataṁ, in stanza 27. It ought to be construed with "janantena."

„ 37 „ 1—Yan nūna imassa.

„ 38 „ 1—Taṁ—refers to the action of Sumedha, laying himself down in the mud as a bridge for the Buddha to walk over.

„ 39 „ 1-2—Lit., "Making his beautiful lotus-like eyes to blossom," that is, "Opening his eyes."

„ 40 „ 1—Ahaṁ ajja eva.

„ 2—Hantvāna ananta raṇe (Acc. pl.)

„ 4—Paṭiseyyaṁ—So in two MSS. so that I have retained the reading instead of the more obvious one, paviseyyaṁ. The sense however is perhaps as good with paṭiseyyaṁ, "pati=back, back again + √Çri, to enter, go into, resort to.

„ 44 „ 1—Chabbaṇṇaraṁsīhi — With the six Buddha-rays, that escaped from his body ; they are :—

(1) Nīla—Dark blue.

(2) Pīta—Yellow.

(3) Lohita—Red.

(4) Odāta—White.

(5) Mañjattha—Light red.

(6) Pabhassara—An irradiating effulgence.
These rays irradiated in a *circuit* of about eighty cubits round his person.

Stanza 57 Line 1—Kapparukkha, one of the trees of Indra's paradise, granting all wishes and desires, *cf.* "le mât de cocagne."

„ 2—Cintāmaṇi—B=cintāmaṇī. A mythical gem, said to yield its owner, all his desires ; the philosopher's stone.

„ 3—Icchita + icchitam + anna + ādiṁ.

„ 4—Dadataṁ—Gen. pl. of Pr. Part. of Dadāti, used substantively. Dadataṁ varo, best among givers.

50 „ 2—Sute câpi sakaṅganā—"Giving his children and his own wife," as for instance in the Vessantarajātaka (Fausboll, Jātaka, VI.)

Stanza 61 Line 3—Vessantarattabhāv'evaṁ.— The existence of Vessantara, in which he gave wife and children to an outcast brahmin, was the last earthly existence of the Buddha before that in which he was reborn as prince Siddhattha, in which he ultimately attained Buddhahood.

„ 62 „ 4—Bhutvāna sampadaṁ.

„ 63 „ 3—Sambodhāya—Tuyhaṁ sambodhāya kālo, "Now is the time for thy perfect enlightenment," *viz.*, "for the supreme enlightenment that will make thee a Buddha." Here "Sambodho" refers to the attainment of Buddhahood, *cf.* the use of bodhi in the next stanza.

„ 64 „ 1—Kālādiṁ—"He observed the time etc.," *viz.*, he made the five observations, to wit :—

1—Whether the time was the right one for him to become a Buddha.

2—The continent in which he should be born.

3—The country in that continent, which should be his birth-place.

Stanza 64 Line 4—The family wherein he should be born, *viz.*, whether it ought to be, according to the times, a brahman or a kṣatriya family.

5—He considered who should be his mother, a pure, noble woman, whose life was not to exeed seven days after his birth.

„ 65 „ 2—Gacchito—read : ito cuto sugatiṁ gaccha.

„ 66 „ 1—Susajjita aṅga uru turaṅgama ākule.

„ 67 „ 2—Sundarasundarālaye = sundara sundarī ālaye.

„ 68 „ 1—B=Moḷi.

„ 68 „ 3—Okkāka rājā kula ketu-m, euphonic + anāthanāthaṁ. Okkāka= sanskrit: Ikṣvāku, the name of one of the ten sons of Manu Vaivasvata, the first king of the solar dynasty in Ayodhyā; he was grandson of the sun.

„ 69 „ 1—Sujjhu dāma dhavala amala dassanīya.

Stanza 69 Line 2—Sam gahita seta vara aravindaṁ.

„ 3—Canda avadāta vara vāraṇarāja vaṇṇaṁ.

„ 70 „ 1—Biṁba adharāya (Dat. fem. sing.) "Bimba-lipped" *viz.*, having lips as red as the bimba fruit. This is one of the many expressions in the poem which betray the author's wide acquaintance with sanskrit literature, see for instance: Kumārasambhava III.; Megadūta II. 7. and 21., Daçakumāracarita I.; ibid, II., etc.

„ 2—Devindacāpa—Indra's bow, the rainbow; another frequent figure in sanskrit, where women's eyebrows are compared to Indra's bow on account of their curvature.

Bhūlatāya (Dat. fem. sing).= bhū+latā, a creeper-eye brow, that is an eyebrow curving like a creeper.

„ 3—Vimala indu vara ānanāya (Dat. fem. sing).

Stanza 71 Line 1—Pallava—lit., twig, a shoot; metaphorically, it means the hand, fingers, and in this sense is more common in sanskrit than in Pāli.

„ „ 2—Sovaṇṇavaṇṇa taruvaṇṇa.

„ 74 „ 2—Ratta suttaṁ iva āvutaṁ

„ 75 „ 4—Gantuṁ icchāmi ahaṁ.

„ 76 „ 4—Dibba añjasa sama añjase.

„ 77 „ 2—Sa mada bhamara mālā gīyamāna agga nādaṁ.

„ 78 „ 2—Amara yuvati līlā cāru līlā abhirāmā.

„ 79 „ 2—B has Sānīhi.

„ 4—Susaṇṭhito atha, susaṇṭhito refers to "jano" in the previous line.

„ 80 „ 2—For, nakharaṁ sisamujjalena, read nakharaṁsi samujjalena.

„ 4—Tattha + m-euphonic + ajanesi.

„ 4—Olamba—A Gerundial form = ava + √lamb. Compare the Sansk. Sā (Māyā) kriḍārtham upagatā pilakṣaçākhāṁ bhujāya avalambya. (Mahāvasthu, II. 19.)

Stanza 81 Line 3—Karaṅghi=kara anghi.

„ „ 4—Kanaka haṁsa iva otarantaṁ

„ „ 4—A and B=kaṇaka.

„ 82 „ 1—Brahmā+m-euphonic+anaggha

„ 83 „ 4—Maṇīva=maṇi iva.

„ 84 „ 1—Nabhato upagantvā.

„ 86 „ 2—Cakka aṅkita uru caraṇehi.

„ „ 4—Kamala āyata locanehi.

„ 87 „ 1—Eka aṅgana aneka satāni.

„ 88 „ 2—Pumā api agga taro.

„ „ 3—Disā ālokiya; ālokiya being a gerund.

„ 91 „ 1—Bhāra atibhāra naga pādapa.

„ „ 4—Saṅkampayi iva.

„ 93 „ 4—Sarabhaṅgasatthu kaṇḍaṁ va. As the arrow of Sarabhaṅga, the embryo Buddha. The story of this wonderful bowman is told at large in Jātaka, V. 125.

„ 96 „ 2—Akāla megha piya saṅgamena. The "p" of piya is doubled metri causa.

„ „ 4—Vibhūsitena ativibhūsitā.

Stanza 97 Line 2—Latā aṅganā āliṅgitā pādapa indā.

„ 100 „ 1—Mudu sītala anilo.

„ 3—Aneka rogā ādi upapīḷitā aṅgino

„ 101 „ 1—Vijambhamāna amita vālavījani pabhā abhirāmaṁ. B=vāḷavījani.

„ 102 „ 1—Līlā upetāni.

„ 2—Two MSS. have suṇīṁsu.

„ 105 „ 1—B, has tārāvaḷi.

„ 106 „ 4—Vipula ambujā.

„ 107 „ 2—A has avādita.

„ 109 „ 1—Celukkhepā ādayo.

„ 110 „ 1—All MSS. have Kapiḷa.

„ 111 „ 2—Kāladevala, so all MSS., more properly Kāḷadevala. Burmese MSS. invariably write the name, Kāladevila.

„ 113 „ 1—All MSS. have Chana.

„ 118 „ 2—Tibhave. The three bhavas, or forms of existence are :—

1—Kāmabhava—Existence in the sensuous worlds.

Stanza 118 Line 2—Rūpabhavo — Existence in the world of form, that is where form exists; corporeal existence.

3—Arūpabhavo—Formless existence, that is, uncorporeal.

„ 119 „ 4—Nāsetuṁ attānaṁ ayuttakaṁ.

„ 120 „ 4—Vicitta cakka aṅkita komalāni.

„ 121 „ 1—Yadā āsi.

„ 222 „ 3—Taṁ ādayitvā, for ādāyitvā, "da" being shortened for the sake of the metre.

„ 123 „ 1—B has sānī.

„ 124 „ 1—Vitāna joti ujjala.

„ 125 „ 2—Tassā (Gen. fem.) refers to the jambu (rose-apple) tree. Read tassā jambuyā.

„ 126 „ 1—Visuddha canda ānana.

„ „ 4—Sirasā abhivandi.

„ 127 „ 1—Ta-d-aññāni—with-d-revived.

„ 128 „ 2—Nānā vitāna sayanāsana.

„ „ 4—Utūnaṁ anurūpaṁ alaṅkatānaṁ

„ 129 „ 2—Raṁsi—m—apahāsakarā.

„ „ 4—Loka ānana ambuja vanāni.

Stanza 130 Line 3—All MSS. = dappaṇa, following the sanskrit darpaṇa.

„ 131 „ 1—Kelāsa—(sansk Kailāsa), name of a mountain placed in the Himālayas, and supposed to be the paradise of Çiva and the abode of Kuvera.

„ 132 „ 1—Indanīla úru valayaṁ.

„ 4—Parikhā aneka paṅkajā.

„ 134 „ 2—Vyadhitaṁ—for vyā, shortened to meet the exigencies of the metre.

„ 135 „ 1—B has saṇḍha.

„ 138 „ 2—Vissakamma, the architect of the gods and Çakra's right-hand man. Sansk. Visvakarman.

„ 140 „ 4—Sugandhigandha uppala candana ādinā.

„ 141 „ 4—Devapati iva.

„ 147 „ 1—Sītalaṁ—cool, cold. This word is, in poetry, not unseldom used in a metaphorical sense and means then, pleasant, agreeable, etc., the metaphore is obvious in a county like India, where the heat is torrid.

Stanza 148 Line 2—Vijayanta—Indra's palace.

„ 152 „ 2—Dvāramūlaṁ upagantvāna—"u" being left out metri causa.

„ 153 „ 3—Pasāda āvahantaṁ.

Stanza 154 Line 1—Acchanna savanaṁ—lit., "With uncovered ear," *viz.*, attentive.

„ 156 „ 1—B, has abhinikkhamaṇaṁ.

„ 159 „ 1—Pāda + d (euphonic) + ummāre.

„ 164 „ 1—Pesalā ānana kara aṅghi paṅkajā.

„ 2—Hāsa phena bhamu vīci bhāsurā *cf.* the sansk. in Meghaduta (uttarameghaḥ) 43.

„ 3—Nettanīlakamalī-yasodharā "Yasodharā, whose eyes were beautiful like blue lotuses." *cf.*, the sansk. expressions in Bhāminīvilāsa, vilāsa II. 91, vilāsa III. 15 Daçakumāracarita, 2.

„ 4—Komudi iva nayana ali patthitā.

„ 166 „ 2—Kālaṁ jāna—"know the time," *viz.*, "know, bear in mind, that the time has come for you to leave the world, and strive after the attainment of supreme knowledge."

Stanza 167 Line 2—Channena udīritaṁ.

„ 168 „ 4—Tārehi maṁ—"Save me" *viz.*, "Help me to-night to escape from the palace in order to live an ascetic life, and so prepare myself for the reception of Buddhahood."

„ 170 „ 2—Saṅkha sannibhaṁ—"as a conch," "white as a polished conch." The orientals have always had a great predilection for white horses; they are thought the fleetest. The horses from Sindh were particularly prized.

„ 172 „ 3—A, has nippīḷayitvā—against the metre.

„ 175 „ 1—Taṁ siddhatthaṁ asiddhatthaṁ karissāmi—Here there is a play on the word "siddhatthaṁ," for Siddhattha was the name of the prince before he became a Buddha, and means, he who has accomplished his object, who has attained his aim, successful. Lit., "Him, the successful, I will make (by tempting him) unsuccessful (in the attainment of his aim, *viz.*, Buddhahood).

Stanza 175 Line 4—A has antaḷike ; ṭhito antako—Antaka, Causing death, bringing to an end, is one of the numerous titles of Māra.

„ 176 „ 4—A and B have pātūbhavissati.

„ 177 „ 4—Ca attānaṁ ādiśi.

„ 178 „ 4—Na amhi rajjena + m (euphonic). + atthiko.

„ 183 „ 4—Supaṇṇā ca mahā uragā. Birds and great snakes. Supaṇṇa is another name for garuḷa ( sansk. garuḍa). Su-paṇṇa = beautifully winged; a kind of bird-like demi-gods, deadly enemies of the Nāgas, or snakes. Garuḍa, in Hindu Mythology, is the monture of Viṣnu. Nāga, a kind of demi-gods with a human face and the body of a snake. In Buddhist lore, the Nāgas, here called uragas, are always very friendly to Buddhism.

„ 184 „ 4—Sukhuma tantatamā etā udaggu-daggā.

„ 185 „ 2—Hema dhaja pabhuti bhāsura cāru magge.

Stanza 185 Line 2—The-d, in dhajá and the-p, in pabhuti are doubled for metrical reasons.

„ „ 3—Mahājava vara aṅga turaṅga.

„ 189 „ 2—Accanta (ati anta) nisita asinā (Inst. sing.)

„ 190 „ 3—Sahassakkho. "The thousand-eyed god" that is Cakra.

„ 191 „ 1—Vilocana ānandakara indanīla mayehi.

„ „ 2—Patiṭṭhapesi amala.

„ 192 „ 1—Uttama aṭṭha parikkhāre.—"The eight noble requisites of an ascetic or monk. They are :

1—Patta—the begging-bowl. Ticīvaraṁ—the three robes that compose the monkish dress :

2—Saṅghāṭī, the cloth worn rouud the loins and falling down below the knees.

3—Uttarasaṅgho, the large cloak worn on the shoulders.

4—Antaravasako, an inner shirt or jacket.

5—Kāyabandhanaṁ—A girdle.

6—Vāsi—A razor. As is well known, the head of a monk must always be shaven.

7—Sūci—A needle.

8—Parissāvanaṁ—A water-strainer, that the monk might not swallow animalcules found in water, the destruction of life in any form being considered a most heinous crime.

Stanza 193 Line 2—Brahmunā ābhataṁ.

„ 195 „ 1—Eka dinena eva.

„ 196 „ 3—Tassa ābhāhi—that is, on account of the superhuman resplendence radiating from his person.

„ 4—Hema acalā—golden mountains, golden hills.

„ 198 „ 3—Yugamattaṁ va pekkhanto—"Looking (in front of him) about the length of a yoke," *viz.*, the yoke of a cart, about two yards long. Buddhist monks must walk with their eyes cast down and an no account look beyond a distance of about two yards before them; this rule holds good only when perambulating in inhabited places.

Stanza 199 Line 1—Mathitaṁ merumantheña samuddaṁ va—This allusion refers to the churning of the ocean in order to produce the "Amṛta," the ambrosia of the Gods, the nectar that confers immortality. The churning was done at the instigation of Viṣnu, the mountain Mandara (meru) serving as a churning stick and the snake Vāsuki as a rope. The account is to be found in the "Viṣnu Purāṇa" and in the "Rāmāyana." This is another instance of the poet's bent for images taken from Sanskrit literature. The churning of the ocean is but seldom alluded to in Pali Buddhist literature.

„ 201 „ 1—Paccavekkhana mantena—The whole stanza (201) refers to the difficulty which the tenderly nurtured prince experienced on first tasting the scraps of food (missakaṁ bhattaṁ) which he had collected on his begging tour, it required of him the utmost resolution and courage to swallow the miscellaneous bits of food mixed up in his bowl.

Stanza 204 Line 2—Padhānabhūmi—A cloister, in which monks who strive to attain the highest aim of Buddhism, *viz.*, Arahatship, walk and meditate.

„ 205 „ 1—Oḷārika anna-pānāni—material, solid, nourrishing food.

Dehasampadaṁ patvā.—It is said that the long and severe fast he undertook on the advice of his spiritual teachers, almost obliterated from his body the peculiar marks and signs of his greatness. But they immediately reappeared on his partaking of nourishing food, and this helped to confirm him in his opinion that fast and penance are not conducive to spiritual advancement. These views went directly against the popular conceptions of the time.

„ 2—Ajapālanigrodha—The Banyan-tree of the Goatherd.

„ 206 „ 1—Puratthā abhimukho.

„ 2—Nisinno āsi.

„ 4—Hemavaṇṇo āsi.

Stanza 207 Line 1—Samiddhapatthanā —"Whose prayer had been fulfilled." She was the daughter of a certain Senāni, a householder in a little town from which he took his name. She had made a vow to the deity of a certain banyan-tree that, if she married in a family eqúal in rank to her own and her first-born were a son, she would yearly make to the said deity an offering equal to one hundred thousand pieces of money. In some Sanskrit sources she is said to have been, in five hundred anterior births, the the mother of the future Buddha, *cf.* Mahāvastu II. 205.

210 ,, 4—Munipuṅgavo — The Eminent Sage. Puṅgago, *lit.*, means a bull, several words for "bull" are used to express "Eminence, greatness" etc. *cf.* narāsabho; "lion" is often used in the same way: narasīha; "tiger" with the same meaning is often used in Sanskrit:—naraçārdula, and naravyāghra. Kukkura, "dog." is frequently found with the opposite meaning: narakukkura – a dog of a man, *viz.*, a vile, low kind of a fellow.

Stanza 211 Line 2—Taṁ varabhojanaṁ—"That choicest food." For the elaborate and incredible manner in which the milk to make it was procured, see Jātaka, I. Nidānakathā, 68.

3—Paṭisotaṁ—against stream. The golden vessel, thrown into the river, went against stream. See Jāt. I. Nidānakathā, 69.

4—Tassā refers to the river Neraṅjarā.

„ 212 „ 1—Jantu ali pāli mana netta.

„ 214 „ 2—Saṁ sajjita uru vaṭume.

4—Tiṇa muṭṭhiyo—"The handfuls of grass." The grasscutter gave eight handfuls according to the Nidānakathā; but Mahāvastu says he sat on a tuft of kuça grass.

„ 215 „ 1—Indīvara aravindādi kusumāni ambarā.

„ 216 „ 2—Anokāso (na okāso) āsi.

„ 221 „ 1—Kiṇṇaraṅganā—female kiṇṇaras (kiṇṇarī).

—Uraga uragaṅganā.

Stanza 223 Line 1—Vidduma asitasela agga rajata acala sannibhaṁ.

„ 223 „ 1—The Nidānakathā (p. 70) explicitly states that it is the grass which was transformed into a seat.

Stanza 228 Line 3—Vīsa uttara sata ubbedhaṁ saṅkhaṁ.

„ 231 „ 2—Pañcasikha—"He who has five crests," " five-crested," the name of a Gandharva.

„ 3—Nānā vidhā laya upetaṁ.

„ 232 „ 2—Kāla—more properly Kāḷa, for in the Sanskrit Mahāvastu, it is explicitly said that he was *black*, or dark in complexion. Here is the passage : Dakṣiṇāpathe aparo brāhmaṇakumāro Ujjenīyaṁ brāhmaṇamahāçālasya putro çyāmo *asito* varṇena, paṇḍito nipuṇo medhāvī (Mahavastu II, 30).

But it is remarkable that the name of the Nāgarāja, Kāḷa, which is so spelt in most Pāli sources, is Kāla in Sanskrit writings, *cf.* the Sanskrit in Mahāvastu ( II. 265 ) : Adrākṣīdbhak-

ṣavaḥ *Kālo* nāma nāgarājo Bodhisatvaṁ abhītāvikrāntaṁ vikramantaṁ dṛṣṭhvā ca punar etad avocat.

Stanza 235 Line 3—Read—Siddhattho atha asiddhatthaṁ.

„ 236 „ 1—Bhiṁsanatara uru sahassabāhuṁ

„ 3—Girimekhala ākhyaṁ.

„ 237 „ 1—Nānā ānanāya analavaṇṇa sīroruhāya (dat. sing).

„ 2—Ratta uru vaṭṭa bahiniggata locanāya.

„ 3—Daṭṭha oṭṭha bhiṁsana mukhāya uragabbhujāya.

„ 238 „ 2—Bandhatha imaṁ.

„ 239 „ 1—Gambhīra megha-rava sannibha.

„ 241 „ 1-2—Accanta bhīma anala-acci uru pāsāna bhasma kalala āyudhavassa-dhārā.

„ 3—Aṅgāra pajjalita vāluka vassadhārā. It will be perceived that the two first lines (1-2) run one into the other, and form but one long compound. Here and in other passages in the poem, the author, by his propensity to form lengthy compound words, betrays his leaning to Sanskrit literature

Stanza 244 Line 1—Kopa uparatta vadano.

„ 245 „ 4—Kusumachattataṁ āga sīsaṁ.

„ 246 „ 1—Pagantvā, for upagantvā metri causa.

„ 252 „ 1—Ratta megha upanikkhanta hema-vijju iva.

„ 263 „ 3—Read : idaṁ udānaṁ.

„ 268 „ 4—Akāsi pāṭihāriyaṁ, "performed the double or twin-miracle."

Mr. Rhys Davids, in his Buddhist Births stories, p. 105, says *"I am not sure of the meaning of the expression* ( yamakapāṭihāriyaṁ). Bigandet, p. 93, has, 'performed a thousand wonders.' Hardy, p. 181, omits the clause ; and Beal omits the whole episode."—But the nature of this *twin-miracle* becomes clear in the light of the Burmese versions of the Buddha's life. The following translation, from " Jinatthapakāsanī, the best known and most widely read life of the Buddha in Burmese, will illustrate the conception of native commentators ( whose writings as Mr. Fausboll so aptly says in his admirable translation of the

Suṭṭa-nipāta, S. B. E. V., X., should never be despised) concerning this miracle. Here is the Burmese in transcription (Jinatthapakāsanī, p. 137.)

S've-to-myo;-to-tô-i mānmāna kô kya-sim-ço-ṅhā san-to-mū-rā-pallaṅ-thak-hnaik catutthajhān kô vaṅ-sā:-to-mū-rve. koṅ: kaṅ thak ô. thak-to-mū-prī: ço lakyākhre-to s'an. rve saṅkram krva-to-mū-lyak athak kôy (kāya) to mha mī: alhyan ok kôy (kāya)-to-mha re-ayaṅ lak-ve-bhavā:-to-mha mī: alhyan lakyā-bhavā:-to-mha reayaṅ lakyā-myak-lun:-to-mha mī:-alhyan lak-ve-myak-lun:-to-mha re-ayaṅ khantvaṅ:-to apraṅ nhākhoṅ;-to-apraṅ-to-mha mī:-re-asun asun alun;-sun-ço-kôy (kāya) to-mha aññ̃o, arhvé, anī, aphyū, amoṅ:-anak, pro:- pro:-pyak-ço-roṅkhraṅ-to-khrok-çve kó lekā lekâ ajaṭā-praṅ-lun;-praṅ mhya thvak-thvan;-se-lyak aṇbhve-gaṃan;-rhu-ma-khan:-ço-Yamokprāṭihā (yamaka-prāṭihāriyaṁ) ko ratanā-saṅ: kranthak pra-to-mū-i. Which in English means;—"In order to sub-

due the pride of his... relatives, he (the Buddha), entering into the fourth degree of dhyāna, rose up from his seat and, ascending into the air, stretched forth his right foot and walked (in the air) to and fro and shewed the *Tvin-miracle*, that is —he shewed flames of fire issuing from the upper part of his body, from his left foot and from his right eye; and he shewed water issuing from the lower part of his body, from his right foot and from his left-eye; from his mouth and his two nostrils, he made it appear that fire and water were coming forth, separately, though mixed up and without intermingling (*sic*!); and from his whole body he made, by turn, radiate forth the six Buddha-rays so as to light up the whole expanse of the heavens. Thus did he shew this astounding miracle, walking to and fro in the Gem-Path (which he had for the occasion, created in the heavens.)"

The tvin-miracle, then, consisted of water and fire issuing

without intermingling, from the Buddha's body.

Stanza 269 Line 2—Samūpasamma animisehi.

„ 270 „ 1-2—Tasmiṁ ... caṅkamasmiṁ — In the Nidānakathā (Fausboll, Jāt. I. 74 ), it is said that he created that (tasmiṁ) cloistered walk, stretching from east to west ; in it, he spent seven days, *cf.*, Mahāvastu III. 281. "Bhagavān saptāhaṁ prītisukhena···" etc.

„ 271 „ 1—Construe : tassa ajapālatarurājavarassa mūle ; the initial-a, of ajapāla being dropped to meet the exigencies of the metre.

„ 2—Māra aṅganānaṁ—"Of Māra's women "—The allusion is to the three daughters of Māra, Taṇhā, Aratī and Ragā, *viz.*, Desire, Pining, and Lust. They, seeing their father dejected and sorrowful after his defeat in the battle with Siddhattha, on learning the reason of his sorrow, offered to go and, by their charms, tempt the Master, and overcome him. But they were unable even to move him, and had to return humiliated. The episode is well

known both to the Southern an Northern Schools. *cf.*, Suttanipāta, Aṅg. Nik. I. Samyutta Nik. I. Lalita Vistara; Buddhacarita. In Sanskrit sources the names are: Tṛṣ, Prīti, Ratī. But in the Mahāvastu, only two daughters are generally spoken of: Tantrī and Aratī (Mahāvastu III. 281), in one stanza, however, reference is made to three: Tantrī,[1] Aratī, and Ratī. The account of their defeat is very much the same in the Mahāvastu as in Pāli sources.

Stanza 273 Line 1—Nāgalatāmayaṁ dantakaṭṭhaṁ.

„ 2—Devindena ābhata uttamaṁ.

„ 274 „ —All MSS. have "vānijehi."
The two merchants referred to in this stanza are Tapussa and Ballika. The Burmese, or rather the Talaings claim them as their countrymen, but so do the Siṇhalese and so did the Bactrians. The Shwe Dagon Pagoda in Rangoon is supposed to have been built over the hair-relics then given to them by the Buddha, and is therefore considered as most holy. They were the

first disciples of the Buddha, by accepting two articles of faith : Buddha and Dhamma, for no clergy as yet existed. In the Mahāvastu, III. 310, however, they are said to have gone to the three refuges, Triçaraṇa. The Talaing chronicles also mention the two bulls harnessed at the cart as refusing to advance any further, thus warning them of the Buddha's presence not far off. It is remarkable that the Sanskrit name in Mahāv., III. 310, Trapusa is exactly the same as the Burmese one, while it differs in the Pāli Nidānakathā.

Stanza 275 Line 2—Read : Ajapāla, initial—a, being dropped metri causa.

„ 279 „ 1—Su-v-añjitāni.

„ 281 „ 1—Saṅkhapāla ; reference is here made to the jātaka of this name, Fausboll, V.

„ 282 „ 1—Khantivādijātaka, Fausboll, III.

„ 3—B reads, pāpuṇantena.

„ 286 „ 3—Sammakkhito-v-añjanakehi.

„ 288 „ 4—Dhamma amata pānadāne.

„ 296 „ 1—Tato ajapāla udaya pabbata udito.

Stanza 297 Line 4—Vijambhamāna_aligaṇa_abhikūjitaṁ.

„ 301 „ 3—Arahati āsanaṁ.

„ 311 „ 1—Desanā asiṁ.

„ 312 „ 1—A and B have : padāḷetvā.

„ 313 „ 1—Saddhamma:jaya thuṇa uttamaṁ.

„ 315 „ 3-4—Construe : Uruvelagāmiṁ taṁ aṅjasaṁ patvā.

„ 316 „ 2—Maggattaya amata rasaṁ.

„ 318 „ 1—Jaṭilānaṁ antojaṭā ca.

„ 319 „ 3—Disa aṅganāyo.

„ 320 „ 4—Dhaja upamānassa guṇa ālayassa.

„ 321 „ 1—Laṭṭhivana—A grove so named near Rāgagṛha, the modern Rajgir.

It is the Yaṣṭivana of Sanskrit sources.

„ 322 „ 1—So āgatabhāvaṁ ; initial—ā, dropped_metri_causa.

„ 325 „ 1—Deva dānava bhoginda.

„ 328 „ 1—Sita pulinasamūha channa bhū alaṅkatasmiṁ.

„ 329 „ 4—Soma somma ānano.

335 „ 2—Kāludāyī, should more properly be Kāludāyī ; but the Sanskrit writings call him Kālodāyin.

„ 336 „ 1—Suta agga ratanaṁ.

Stanza 339 Line 1—Vasantakāla janita atiratta vaṇṇa abhirāma aṅkura pallavāni.

„ 341 „ 1—Sunīla sāta udaka.

360 „ 1—Samāpajjitva, for samāpajjitvā, on account of the metre.

379 „ 2—Dhammmaṁ iti ādiṁ uttamaṁ.

385 „ 1—Agga sāvakayugaṁ gayha. Taking his two principal disciples with him, *viz.*,—Sāriputta and Moggallāna.

387 „ 1—A & B have···cunna.

389 „ 4—Candakiṇṇarajātakaṁ; see Fausboll, V. 282 (Jātaka No. 485).

390 „ 1—Nandakumāra—a half-brother of the Buddha, who was compelled, against his inclination, to become a monk on the day of his marriage with the "belle" of the land.

394 —On the seventh day of the Buddha's sojourn in Kapilavastu, Yasodharā, Rāhula's mother, seeing the Buddha, her husband, enter the palace, sent her son to ask of him his inheritance; but Gotama ordained him a novice, at which Suddhodana, very much annoyed, made the Buddha pro-

mise never thereafter to ordain any one without his parents' consent.

Stanza 396 Line 1—Kusuma ākula sundara tarupavane.

„ 407 „ 4—Vihāra araha bhūmikaṁ.

„ 408 „ 3—Chāyā udaka ādi.

„ 410 „ 1—Siṅgī iva.

„ 412 „ 1—Saṇha amala seta vālukaṁ.

3—Sāta atisītala udakaṁ.

„ 413 „ 1—Suphulla sāla asana asoka nāga.

„ 425 „ 1—Udāra ānisaṁsaṁ.

„ 428 „ 1—Tiloka hita da.

„ 431 „ 3—The—i, of kesarī, shortened metri causa.

„ 432 „ 1—Phulla atinīla vimala uppala cāru netto.

„ 434 „ 2—Sūṁsumāragiri—The Crocodile Hill, in the Bharga country.

„ 435 „ 1—Nānāmata atibahu titthiya sappa dappaṁ. The allusion is to the famous dissensions that arose among the brethren at Kosambi, in which the gods even took part. The Dhammapada-atthakaṭṭhā gives the story in full (I. 5).

Stanza 436 Line 4—Paraleyya ; some sources have, Pārileyyaka.

## METRES OF THE JINACARITA.

—:o:—

I. Dissimilar Quarter-verses of *eight* syllables.

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The dissimilar octosyllabic verses found in the Jinacarita are, a few, *Vatta*, the great majority being *Pathyāvatta*.

(*a*) Vatta.

| Free. | Trisyllabic. | Trisyllabic. | Free. |
|---|---|---|---|
| f | x | a | f |
| f | x | ⏑ — ⏑ | f |
| f | x | a | f |
| f | x | ⏑ — ⏑ | f |

N. B.—f= ⏑, or—but sometimes dissyllabic; x= any trisyllabic foot except ⏑ ⏑ —(*anapaestus*), or ⏑ ⏑ ⏑ (*Tribrachys*) a=*any* trisyllabic foot.

The following stanzas are Vatta;—49, 132, 176 187, 226, 314, 316, 326, 393; 1 (Postcript).

The following is irregular, 12, has a tribrach ⏑ ⏑ ⏑ in the 2nd seat of the 4th quarter.

Stanza 36, has nine syllables in the 1st Quarter.

— ⏑ — ⏑ — ⏑ — — ⏑

No. 314. 316 and 327, furnish examples of odd pādas running into the even pādas.

(*b*) Patthyāvatta.

| | | | |
|---|---|---|---|
| f | x | ⏑ — — | f |
| f | x | ⏑ — ⏑ | f |
| f | x | ⏑ — — | f |
| f | x | ⏑ — ⏑ | f |

As is seen above, the 2nd seat of the 1st and 3rd pādas must be a *Bacchius*; the 2nd seat of the 2nd and 4th pādas, an *Amphibrachys*.

The following verses are Patthyāvatta; (Introductory Stanzas, 1 to 7).

2 to 7, 10, 11, 13, 15 to 17, 19, 21 to 30, 32, 34, 28 to 42, 45 to 48, 50 to 59, 61 to 65, 72 74, 76, 101, 103, 108, 109 to 115, 127, 137 to 139, 142 to 149, 151, 154 to 160, 162, 165 to 171, 173 to 175, 177 to 183, 186, 189 190, 192, 194 to 203, 205 to 208, 210, 211, 213, 216 to 220, 223, 224, 227 to 235, 247, to 249, 251, 252, 255, 256, 259 to 268, 273 to 278, 280 to 285, 290 to 295, 302 to 313, 315, 317, 322 to 325, 327, 331 to 337, 347 to 350, 353 to 359, 361 to 386, 388 to 392, 394, 401 to 409, 415 to 420, 422, 423.

Postcript :—2 to 15.

In the following stanzas (Introductory) vowels have been shortened or lengthened to meet the exigencies of the metre. 1, the—i, of sajjanālīnaṁ is shortened; 2, (A) has...Yacale, with yā short, against the metre and orthography as well.

In the text :—20, pantihi for pantīhi, metri causa ; 21,(A) has sopana against the metre and spelling, 33, (A) has guṇakaro in the 4th pāda, instead of guṇākaro; 104,(A) in the 3rd pāda has lokāntare, which is wrong. 105, (A) in the 2nd pāda, reads "canada," instead of "canda," thus spoiling the metre and making the quarter verse senseless. 106, in the 2nd pāda (A) has uparupari instead of uparūpari. 107, 1st pāda, c'âlaṅkāra becomes c'alaṅkāra for the sake of the metre. 116, (A) in the 4th quarter reads "vandāpetuṁ upāgaṁ," which reading spoils the metre. 130, (A) has...maṇī, long, 1st pāda. 150, in the 3rd pāda, (B) omits "pi" and spoils the metre by thus reducing the required number of syllables. 161, (B) has, in the 3rd pāda, bahuṁ against both sense and metre. 163, the same remark applies to "punāgāmi" of (B) in the 1st quarter verse. 172, (A & B) read nippīḷayitvā, with "tvā" long, in the 3rd pāda, but the metre requires "tvā" to be shortened. It may be remarked that this stanza is the only one in the poem containing *six* lines. 215, (B) reads "indivira" in the 1st quarter, by so doing ⏑ ⏑ — is obtained in the 1st seat, and makes the metre faulty. 246, 3rd quarter, pagantvā for upagantvā, the—u, being dropped metri causa. 250, (B) has "samudirayi" (with-di-short), against the metre ; for such reading gives a *Tribrach* ( ⏑ ⏑ ⏑ ) instead of an *Amphibrach*

( ⏑ — ⏑ ) which is required, 253, (B) reads, 2nd pāda, pārāmī, against metre. 254, in the 4th quarter (A) has janūhi, which spoils the verse. 279, the last quarter verse has *nine* syllables, which are to be arranged as follows :

⏑ ⏑ — — — ⏑ — ⏑ —

360, 2nd pāda, the "tvā" of "Samāpajjitvā" is shortened to "tva" metri causa.

The following stanzas are defective :—1, the first seat of the 1st pāda has a *tribrach* (⏑ ⏑ ⏑). 14, the 1st seat ot the 2nd quarter is defective, having an *Anapaest* ⏑ ⏑ —. 31, the 1st seat of the 1st pāda has a Tribrach ⏑ ⏑ ⏑. 188, this stanza is defective, having an *Anapaest* ⏑ ⏑ — in the 3rd quarter 193, this too, has ⏑ ⏑ — in the 3rd quarter. 225, in the 1st pāda has also an *Anapaest* ⏑ ⏑ —. 289, the first seat of the 1st quarter is defective, having ⏑ ⏑ ⏑. 338, the 1st seat of the 2nd quarter is against the metre, having ⏑ ⏑ —.

Postcript :—12, this stanza too, has an Anapaest, in the 3rd pāda.

The following stanzas furnish examples of odd pādas running into even pādas :—

No. 5 (Introductory), 15, 16, 19, 20, 21, 22, 23, 27, 43, 60, 105, 108, 131, 149, 169, 171, 205, 215, 216, 223, 232, 246, 252, 254. 255, 256, 260, 267, 273, 276, 277, 278, 283, 292, 293, 305, 306, 312, 313, 322, 324, 325, 327, 331, 353, 354, 355, 356, 357, 361, 367, 374, 378, 388, 404, 405, 409, and 420.

Postcript, 13, 15.

Stanzas with similar quarter-verses.
Stanzas of *eleven* syllables.

(*a*) Rathoddhatā.

— ⏑ — ⏑ ⏑ ⏑ — ⏑ — ⏑ —

The work contains only one Rathoddhatā stanza ; No. 164.

(*b*) Indavajirā.

— — ⏑ — — ⏑ ⏑ — ⏑ — —

The following verses are in this metre ; No. 44, 133.

These stanzas are irregular :—87, the last syllable of the first three pāda is ⏑ short. 119, last syllable of 2nd and 3rd pāda is short. 209, this too, has — ⏑ in the last seat of the 4th quarter. 272, has also — ⏑ in the last seat of the 1st pāda. 342, all the last seats have — ⏑.

The scheme above given of "Indavajirā" is strictly according to rules ; however, some native commentators allow the last syllable of every quarter verse or pāda to be free :

— — ⏑ — — ⏑ ⏑ — ⏑ — ⏑,

in which case the above stanzas would be regular.

(*c*) Upavajirā.

⏑ — ⏑ — — ⏑ ⏑ — ⏑ — —

The *Upavajirā* stanzas are, like the Indavajirā, very few. 95, has in the last seat — ⏑ instead of — —. In the 1st quarter, (B) read suphullambaka. 96, has also — ⏑ in the last seat of the four pādas. 97, this too has — ⏑ in the last seat of the 3rd and 4th quarters. In the 2nd quarter (A) reads lātaṅga which is against the sense and the metre. 136, this stanza is the only *perfect* Upavajirā, according to the above scheme; in the 4th pāda, ramitva for ramitvā, for the sake of the metre. 270, the last seat of 3rd quarter has — ⏑. 341, this stanza too, has — ⏑ in the 1st, 2nd and 4th quarters in the last seat. 343, has also — ⏑ in all the last seats.

Native authorities give also the following scheme for Upavajirā, according to which the above stanzas are perfectly regular;

⏑ — ⏑ — — ⏑ ‖ ⏑ — ⏑ — ⏑

(*c*) Upajāti.

*Upajāti* stanzas are made up of Indavajirā and Upavajirā, and present a very great variety; this will be readily understood when it is born in mind that any one quarter verse may be either Indavajirā or Upavajirā. The same remark as above made for Invajirā and Upavajirā applies of course to Upajāti, that is, the last seat in each pāda, may be either a *Spondaeus* ( — — ) or a *Trochoeus* ( — ⏑ ). The two following examples will illustrate the nature of Upajāti stanzas.

No. 73, ⏑ — ⏑ — — ⏑ ⏑ — ⏑ — ⏑, Upav.
— — ⏑ — — ⏑ ⏑ — ⏑ — —, Indav.
⏑ — ⏑ — — ⏑ ⏑ — ⏑ — —, Upav.
— — ⏑ — — ⏑ ⏑ — ⏑ — —, Indav.

No. 84, — — ⏑ — — ⏑ ⏑ — ⏑ — —, Indav.
— — ⏑ — — ⏑ ⏑ — ⏑ — —, Indav.
⏑ — ⏑ — — ⏑ ⏑ — ⏑ — —, Upav.
— — ⏑ — — ⏑ ⏑ — ⏑ — —, Indav.

The Upajāti verses are rather numerous. I will only mention the following, about which some remarks may be useful. 125, (B) reads abbhutaṁ īdisan ti, and spoils the metre. 126, (A) has sīrasā···, which makes the metre wrong. 134, byadhitaṁ for byādhitaṁ, "byā" being shortened metri causa. 258, (A) reads, 4th pāda, dhāri, which is against syntax and does not improve the metre.

III. Stanzas of 12 syllables.

(*a*) Vaṁsaṭṭha.

⏑ — ⏑ — — ⏑ ⏑ — ⏑ — ⏑ —

67; 90, (A), 3rd pāda, reads "narindaṁ ādāya," against the metre. 100, (A) has "mudusītalānīlo," thus spoiling the metre and the sense. 121, 122, (B) reads "taṁ ādāyitvā, against the metre. 135, 221, 296 to 298, 411, 412, 414.

The following are irregular :—66, in the 4th pāda, the last syllable is short, ⏑ ; the "si" of rāsihi is shortened metri causa. 101, the 2nd pāda has only 11 syllables. 222, this too has 11 syllables only in the 1st pāda.

101, furnishes an example of pādas running one into the other.

(*b*) Bhujaṅgappayāta.

⏑ — — ⏑ — — ⏑ — — ⏑ — —

152, 424, 425, 426.

———o———

IV. Stanzas of 14 syllables.

Vasantatilakā.

— — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — ⏑ ⏑

The following are correct, according to the above scheme :—68, 69, 70, 80 to 83, 85, 86, 91, 128, 129, 185. 212, 236, 237 to 243, 244, 245, 271, 351, 352, 428 to 448.

214, is irregular, having in the 2nd seat of the 3rd pāda a *Creticus* ( — ⏑ — ) instead of a *Dactyl* ( — ⏑ ⏑ ).

68, (A) 2nd quarter, reads : "paṅkaruhaṁ," and spoils the metre. 69, in the 2nd seat of 4th pāda, "tva" is shortened metri causa. 81, (A) has IV. "nettabhirāmaṁ" against the metre. 91, (B) reads, 3rd pāda, "guṇabhāraṁ asa…" which is against the

metre. 129, (A), 2nd quarter has "raṁsiṁ apa···" and in the 4th " lokanambujavanāni." Both reading are against the metre, and the last one mars the sense as well. 236, Māpetva, short for the sake of the metre. 432, 2nd pāda, jotihi for jotīhi, metri causa. 433, 2nd pāda, desetva, short on account of the metre. (B) reads: Atūlo, and spoils the verse. 439, 1st quarter, (A) reads: cārū against the metre.

———o———

V. Stanzas of 15 Syllables.

Mālinī.

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ — —

*The ceasura falls after the 8th syllable.*

77, 78, 328 to 330, 427.

The following two are irregular: 184 and 449 the last seat of the 4th quarter is ⏑ — ⏑.

———o———

Stanzas of 19 Syllables.

Saddūlavikkīlitī.

— — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — ⏑ — — ⏑ — — ⏑ —

*There is a pause after the 12th syllable.*

The is only one stanza in this metre is No. 410.

# JINACARITA.

—:o:—

## TRANSLATION.

### INTRODUCTORY STANZAS.

1

I bow, with my head, at the most exalted lotus-like feet of the great sage, which (*feet*) give to the bee-like virtuous persons, the honey of Nirvāṇa !

2

And to the Law, sun-like, of great splendour, which, having taken its rise from the King of Truth, (*as the sun appears from behind*) the immovable Eastern Mountain, dispelled the thick darkness of ignorance in the world !

3

And to the Brotherhood, which, moon-like, shining with the great rays of eminent virtues, causes always to blossom the lotus of the faith in Buddha, which (*lotus*) springs in the lake-like hearts of the people, I bow !

4

I, desirous of always bearing in mind the beneficial carrier of the Conqueror, all scattered here and there (*in many literary productions*), will concisely recite it.

5

To those who bear in mind the exalted carrier of the Conqueror, the blissful lot of Nirvāna, so difficult to obtain, becomes easy of acquisition: What shall be said, then, of the acquisition of wealth?

6-7

Therefore, O Good Sirs, ye who are seeking freedom from decay and death, do receive well into your ears (*as honey in*) the hollow of your hands [1] and constantly enjoy that pure, delicious nectar (*viz. Jinacarita*), recited by me in the regular order of beautiful verses which bring sweetness to the listener's ear!

(1) *Lit.*—"The hollow-of-your-hand-like ear."

## JINACARITA.

——:o:——

1-3.

Four œons and one hundred thousand worlds ago, there was a great and beautiful city, by name Amara, at all times the abode of virtuous men, filled with a variety of gems, thronged with men of various races, crowded with various kinds of stalls, adorned with rows of [1] archways ; it was filled with the ten noises, and was like unto the city of Indra.

4-6.

In that city of Amara, there was a youth of brahmin descent, honoured by the whole world, exceeding compassionate, of great wisdom, very handsome, pleasant, who had crossed the sea of the Vedas, a future Conqueror (*viz. Buddha*), by name Sumedha ; he looked at the immense treasure accumulated in many hundreds of rooms in the dwelling of his parents, and shewn him by his steward,

7-8.

Made a pile of it all, and he, that mine of virtues, (*exclaimed*), " Alas ! my forefathers going to heaven, did not take even one farthing ( *of all this money*) ! " and greatly moved, he thought. " But it is behoving me to take with me[2] the substance of these treasures."

(1) *cf.*—Dathavamsa, I. 39. (2) To the other world.

9.

Seated in the privacy of his own beautiful home, and considering the imperfections the body is subject to, he admonished himself :

10.

"The dissolution of the body is suffering, and so its coming into existence. I am subject to birth, to old age and to disease ! "

11.

Having thus, and in many other ways, perceived the defects of the bodily frame, he apprized the king (*of his intention*) and had the drum beaten by way of proclamation, about the city ;

12.

And then satisfied, for seven days with his treasures like unto the nectar of the lily, the beggars assembled at the sound of the drum, like bees at the fragrance (*of the lotus*).[1]

13.

Contemplating his lotus-grove-like treasures not yet destroyed by the snowflake-like fall of his alms,

14.

He left his pleasant house like an elephant-king

(1) A close, but somewhat awkward translation would run, "and then regaled, for seven days, the bee-like beggars assembled at the perfume-like sound of the drum, with his lily-nectar-like treasures."

a forest ablaze with fire, while even the crowd of his relatives was weeping.

15.

And he the great sage retired to the great Himalayas, redolent with the perfumes of the red sandal wood, of camphor and of the fragrant aloe.

16.

Which (*the Himalayas*) are adorned with full-blossomed champac and Asoka trees, with trumpet flowers and with arecanut trees, iron-wood trees, and the tilaka and punnāga-trees.

17.

Which teem with many beasts, such as lions, tigers, hyenas, elephants, monkeys, horses, etc.

18.

Which resound with the noises of the minas, the golden geese, with the noises of swans, of herons, of parrots, of cuckoos, of doves and other birds.

19.

Which are haunted by genii, demons, gandharvas,[1] by gods, by siddhas,[2] magicians and other demigods.

(2) Gandharvas are celestial musicians, and form the orchestra at the gods' banquets. 2—An inspired saint, a holy personage sanctified by penance and possessed of supernatural powers; a kind of demi god.

20.

Aglow with vast and beautiful ranges of realgar and sapphire mountains and with thousands of silver and golden-hills.

21.

Delightful with numerous divine females disporting themselves in hundreds of lakes having bathing-places adorned with steps of jewels and gold.

22.

Glittering with hundreds of cascades overhung with a cool spray, and with the beautiful colours of Kiṇnaras and dragons.

23.

Embellished by the dances of troups of peacocks, and with bowers of creepers, and terraces bestrewn with white sand.

24.

The store-house of gold, jewels, pearls and many other kinds of precious things; the land of the lotus of Merit, for the bee-like persons that seek for it (*the merit*).

25.

The wise one, having plunged into those Himalayas and there discovered, in a desirable leaf-hut, created by the thousand-eyed Çakra, the eight implements necessary to an ascetic,

26-28.

He, the man of devotion, put on the ascetic garb, and living intently absorbed, within a week obtained the five High Powers and the eight Attainments, enjoying the bliss of mystic meditation. One day, the ascetic, going through the sky, perceived the people clearing the road ; coming down from on high, he asked them " Why are ye clearing the path ? "

29-30.

"O, Sumedha ! doth not thou know ? The Buddha Dipankara, having attained Supreme Enlightenment, and established the excellent Kingdom of Truth, has, dispensing the Law to the world, come to our fair city of Ramma, and lives here in the Sudassana Monastery.

31.

"We have invited that Unique Leader of the world with four hundred thousand spotless monks, to (*come and*) receive alms.

32.

" O , Seer ! for His coming we are clearing the way ! " Thus the people, gladdening his (*Sumedha's*) ears, spake to him.

33.

On hearing the word "Buddha," Sumedha, that mine of virtues, enraptured, was unable to contain his emotion.

34.

Accordingly, the Sage asked for a portion of the road (*to clear*), and, having obtained an uneven spot, began to level it.

35.

But, even before the spot was made ready, the only Protector of the world, the great Sage, world-honoured, having the welfare of the world at heart, entered the road with his saints.

36.

Sumedha, perceiving the Tathāgata aglow with the splendour of the six Buddha-rays approaching, thought rejoicing :

37.

"What ! If I were to make a bridge for the wise, the great Sage and the clergy that accompany him, by laying me down in the mud ?"

38.

"This would, for a long time, be enough for my good and happiness !" and thus thinking to himself, the Future Buddha laid himself (*in the mud*).

39.

Opening his beautiful lotus-like eyes and perceiving the Buddha, he, the Resolute, even lying there, further thought ;

40.

"To-day even, if I wished it, I might put an end to this interminable strife of renewed existence, and, becoming a novice in the Brotherhood, again enter the fair town of Ramma ! "

41.

" But what good to me by extinguishing, in an another garb, my corruptions ? Having, like unto this Buddha, become an incomparable Buddha in the world,

42.

" Better for me complete extinction, when I have made the people cross over the ocean of rebirths in the boat of the Law and have brought them to Nirvāna ! "

43.

Thus pondering, prostrate there in the mud, he looked beautiful, as the golden trunk of a banana tree.

44.

On beholding the person of the Blessed One glittering with the six-coloured-Buddha-rays, Sumedha the wise, with a heart elated with the joy rising within him, made the resolve to obtain Supreme Enlightenment,

45-47.

And the Bridge of the world, Dipankara Buddha, the Sole Eye of the world, the Wise, coming to that

place and perceiving the ascetic lying in the slush as a bridge for Him, He this world's Unique Bridge, stood near the head of Sumedha and foretold : "This ascetic, in times to come, shall become a fully enlightened Buddha, by name Gotama!" and also (*foretold the persons who would be*) his principal disciples, and the other things relating to the future.

48.

Having thus spoken, the Buddha, a lover of merit, together with the Brotherhood, honoured Sumedha by walking round him with his right side to him, and did him homage with eight handfuls of flowers,

49.

And having done this the Leader of the world, accompanied by the Brotherhood, proceeded to the city of Ramma, the place of beautiful pleasure-gardens and of beautiful dwellings.

50.

Hearing the Conqueror's words, he rose up from the mud and, honoured by the troups of gods with flowers and other things, delighted,

51.

Sumedha, the great ascetic, of vast wisdom, whose senses had been subdued, sat himself, in cross-legged fashion, on the flower-seat.

52.

Rejoicing, the Gods of ten thousand systems of

worlds, extolled the Wise One sitting on the seat of flowers ;

53.

And then, sitting, he investigated those conditions that go to make a Buddha, above, below, at the four points, and at the intermediate points (*of the compass*).

54.

As he was thus examining the basis of the whole Law, he first perceived, in the (*future*) continuous lineage of his ownself, the Perfection of Alms-giving.

55.

The Seer, further searching for Perfections, saw, with the eye of his wisdom, the whole of these Perfections.

56.

The good Sumedha, searching for Nirvāna, endured many hardships while going through the continued succession of existences, fulfilling the virtue of Charity.

57.

Giving to mankind, he, the greatest of givers, everything they desired, such as food and so forth, like unto the tree in Indra's heaven, which yields all desires, and the all-wish-granting magic stone, (*called*) cintāmaṇi.

58.

The Resolute, exultant, tore out his fair eyes, more numerous than the stars in the sky, giving them away to those that asked for them.

59.

Giving his body's flesh, surpassing in quantity the dust of the earth, and his blood, exceeding the ocean's waters.

60.

Giving away his head ornamented with the diadem, so (*often*) that piled up they (*his heads*) would surpass in height even Mount Meru; and making the earth quake, he gave away his own wife and children.

61-62.

In like manner fulfilling the Perfections of Morality, of Self-abnegation, of Wisdom, and all the others, he came to the existence of Vessantara, and passing away thence, was reborn in the city of Tusita, the charming abode of the gods and, having lived therein a long time enjoying infinite bliss,

63.

The gods with respectfully uplifted hands entreated Him, saying: "O, Great Sage! (*now*) is the proper time for thy Perfect Enlightment!" and so on.

64-65.

Examining the time etc., and perceiving it was (*then*) the proper time for His Enlightment, (*Buddha-*

*hood*), He gave his assent to the assembly of gods and went to the Nandana Grove with the throngs of devas (*who said*) : " Depart hence and attain thy glorious destiny ! "

66-67.

(*And he was reborn*) in the superb city called Kapila, the place of decorated towers and large dwellings and splendid gates, the home of lovely women ; abounding in noble steeds with well groomed bodies ; full of beautiful shops (*wherein were sold all kinds*) of wares ; splendid with its fine, large, noble elephants and ornamented with a multitude of archways and banners, and which could scorn, so beautiful it was, even Amaravati, the city of Indra,

68.

Through the noble Suddhodana, the Lord of men, the pride of the house of Ikṣvāku, the protector of the poor, the dwelling of spotless virtue, whose lotus-like feet were frequented by the great, bee-like diadem-wearing kings.

69.

He, (*the future Buddha*) of extensive wisdom, having shewn himself (*in a dream*), in the form of a noble elephant, as beautiful and white as the moon, holding in his spendid, spotless, glistening trunk like unto a silvery garland, a white magnificent lotus,

70.

To Queen Māyā, whose lips were as red as the bimba fruit ; whose eyes were like blossoming lotus

flowers, with eyebrows curving like a creeper (*or, arched like Çakra's bow*) and conducive always to increase of love; whose noble face was like unto the pure and splendid full moon, and whose charming breasts were like two golden-swans;

71.

He approached the bosom of Māyā, the beloved of the king, decked with the adornment of morality and other virtues, charming with her lotus-like feet and blossom-like hands; splendid with the golden complexion of her gold-like body.

72.

At the moment of his conception various wonders took place and he was guarded by men and gods.

73.

Like a graceful golden image seated in the pericarp of a beautiful red lotus, the gold complexioned Lord of men sat cross-legged in His mother's bosom.

74.

As a crimson thread passed through a transparent gem, the Sage appeared, expanding His mother's lotus-like heart.

75.

In her tenth month the queen thus spoke to the king, "Sire, I wish to go to my relatives' home.'

76.

Having been permitted by the king to do so, while

proceeding to her own family with a large retinue, on a road like unto a road divine,

77.

She perceived the Lumbinī garden, an exceedingly delightful place, with groves of sal-trees adorned with multitudes of delightfully perfumed flowers and with festoons of intoxicated bees making a great humming noise, and saw flocks of birds which seemed, eyes-like, to call and invite her (*into the garden*).

78.

Mahāmāyā, having greatly disported herself in that pleasant grove, and being delighted with such houri-like sport, she approached the foot of a noble, full-blown sal-tree and seized one branch that had, of itself, bent down beside her.

79.

At that instant, the pains seized her, and the people hung a curtain round about the queen and keeping good watch over her, retreated thence, and stood ready.

80.

Then, catching hold of the branch with her beautiful and pink-coloured hand ornamented with pleasant gold ringlets and other ornaments, ablaze with the light of her perfectly rosy-nails, and exceeding soft, as cotton, she, there even standing, brought forth the Sage.

81-82.

The Brahma angels, taking a lovely golden net, approached and in it received the Incomparable One resplendent with the golden complexion of his body, possessed of delightful eyes, coming forth from his incomparable mother's bosom beautiful with his hands and feet well stretched forth, as a golden swan from a lotus, and said, standing before her, "Rejoice, O, Queen! A most excellent son has been born unto thee!"

83.

Other mortals are born with their body smeared with impurities, but this noble Lord of men was born unsullied as a priceless and splendid gem deposited on an extremely delicate and spotless cloth of Benares.

84.

Nevertheless, on this auspicious occasion, two streams of water came down from the sky to refresh, in a delightful manner, the Blessed One and his mother.

85.

From the loving hands (*lit. pleasure giving hands*) of the Brahmas, the angels, approaching, received Him on a rug made of the skins of black antelopes, and noble-men received him, the Sage, the greatest of men, from the hands of the angels, on a rug made of fine cloth,

86.

And He, like the beautiful, spotless and delight-giving moon, stepped from the men's hands on to the

ground with his charming feet, marked with the Wheel, and standing firmly, looked to the East with his long, lotus-like eyes.

87.

And many hundreds of worlds lay open in front of him as a great vista, and in those worlds, gods and men, making to Him offerings of perfumes and other things, said to the Sage :

88.

" O, Sage, there is no man in this world equal to thee, much less thy superior." Then, the Protector of the world, surveying the four cardinal points and not perceiving any one his equal,

89.

Facing the North, walked seven paces and said : " The chief am I in the world, the most excellent and the greatest ! "

90.

The people took the Chief of men, endowed with an extraordinarily noble voice, honoured by gods, demons, the brahmas, and kings, and went to the beautifully prepared city of Kapilavastu.

91.

Th earth, though capable of bearing the very heavy burden of mountains, trees and of Mount Meru as well as all the water in the ocean, as if unable to bear the burden of his virtues, trembled at the moment of the Noble One's birth.

92.

The dogs sported with the antelopes, and the crows, jubilant, with the owls; Garuḍas and Nāgas played together, and in like manner, bands of cats disported themselves with rats.

93.

As children with their parents, so did all animals associate in concord with the kings of beasts (*lions*); and as the arrow of the archer Sarabhaṅga came back to him, so, ships gone to foreign countries came back (*of themselves*) to their native places.

94.

The ocean became splendid with lotuses glistening with various colours, its waves became very calm and its waters became sweet and fresh.

95.

The sky was filled with full blown hanging lotuses; the birds ceased flying through the air; the rivers checked their course and did not flow.

96.

As a spouse fecundated by the embrace of her beloved, so, the earth was made most beautiful by a shower which fell out of season, and was most splendidly decorated with the innumerable flowers let fall by the gods,

97.

And as women look very beautiful in (*gay*) attire,

so did all quarters with their large trees entwined with women-like creepers most lovely with their ornaments of full blown flowers, and clad in the deliciously fragrant filaments of lotus flowers.

98.

The whole sky scented with perfumes and frankinscense, was very beautiful; the chiefs of gods and demons, in their gala attire went about singing together;

99.

All persons became sweet-spoken; in all places the weather was clear; elephants trumpeted loudly, lions roared, and

100.

A sweetly perfumed, soft, cool breeze, wafted, refreshing to all men; persons whose body was affected with desease became cured and well.

101.

The heavens became delightful with the hue as of an immense, spread out chowry, waters broke through the earth and rushed forth. The crooked became straight-limbed.

102.

The blind beheld the dances and sports of the crippled, and the deaf heard the pleasant songs of the dumb.

103.

At that very instant (*of his birth*), the fire of the lower hell became cool, the fish rejoiced and living beings laughed merrily.

104.

For the ghosts oppressed by thirst and hunger, food was provided, and there was light in the dense darkness of the hells between the worlds.

105.

In the heavens, the multitude of stars, the moon and the sun, shone forth with great splendour, and also the precious stones hidden in the earth.

106.

Splendid, well-blown, large lotuses of the five colours broke through the earth, the rocks etc., and sprang forth over and over one another.

107.

On earth, kettle-drums and other musical instruments, and ornaments gave forth most sweet sounds without being played upon and without being struck.

108.

Then, men bound in chains were freed; the doors and windows of dwellings in the world opened of their own accord.

109.

And in the Tāvatimsā heaven the hosts of angels rejoiced and sported, waving up their garments, turbans etc.

110.

(*Saying*) "In the city of Kapilavastu, a son has been born unto king Suddhodana. He, sitting upon the Throne of Wisdom will become a Buddha."

111.

The ascetic Kāladevala, of great wisdom and endowed with super-human powers, was the spiritual adviser of king Suddhodana the wise.

112.

Having finished his meal, he repaired to the abode of the Thirty-three, and there, sat in a mansion to pass the day;

113.

He perceived the gods sporting in their gala attire, and he enquired the cause of their joy, and they told it to him.

114.

On fully grasping the news, filled with joy, he straightway left the celestial abode and went to Suddhodana's palace.

115-116.

The sage (*Kāladevala*), entered the palace, sat in the seat for him prepared and said—"The rumour is,

O, King! that a son, most excellent and wise, has been born unto thee, I desire to see Him." The king had the young prince decked out and brought in, and approached to make him pay homage to Kāladevala.

117.

And instantly, the noble and beautiful lotus-like feet of the young prince, through the power of his virtues, turned and firmly fixed themselves on the ascetic's head.

118.

For in that last existence (*of the Buddha*) there was no one in the three worlds worthy to receive the reverence of that exalted person, for if they had placed the head of the Protector of the three worlds at the feet of the ascetic,

119.

His (*the ascetic's*) head would indeed have split open; (*Kāladevala*) thought "It is not right that I should bring about my own destruction!" and (*so*) standing, he respectfully saluted the Sage, that ocean of virtues, with his joined hands raised to his forehead;

120.

The king, seeing this marvel performed by his own son the God of gods, joyful, respectfully reverenced his soft lotus-like feet marked with the wonderful (*sign*) of the wheel!

121.

When the king was about to hold the great Sowing-Festival, the people decked out and pleasant, repaired to the town decorated even like unto the city of the gods, and assembled at his splendid palace.

122.

The king, bedecked, surrounded by the people, took his son in splendid attire, and with the grace of a Çakra, went to the admirable Sowing-Festival.

123.

Having laid him down under a rose-apple tree surrounded with beautiful screens ablaze with various colours, the troupe of nurses went to see the festival (*that was going on*) outside.

124.

Sitting on his beautiful couch, at the foot of the rose-apple tree, glistening with the splendour of the canopy glittering with golden stars and other such ornaments, the Wise One, having an opportunity, devoted himself to ecstatic meditation.

125.

The nurses, perceiving him seated as a golden image, and seeing the shadow of the tree stationary, went up to Suddhodana, and said—"Such and so is thy son's marvel!"

126.

He, on hearing of this wonder of his lotus-eyed son

whose face was as beautiful as the bright moon, exclaimed—"this is my second act of reverence!" and reverenced him (*falling*) with his head at his feet.

127.

This and various other wonders that occurred in the world have been shown briefly, through fear of swelling the work.

128.

(*The prince had*) three magnificent mansions resplendent with wondrous gems and suitable for the three seasons, decorated with various kinds of canopies and couches; the stories of which were ornamented with large flights of steps;

129.

The glory of whose summits derided the splendours of the pinnacles of the gods' mansions and, as the sun's rays cause the lily-groves to blossom, so it (*the glory*) always expanded (*viz., gladdened*) the multitude of the people's lotus-like faces.

130.

By the walls, ornamented with various kinds of gems, the women, without even the reflection of mirrors, adorned their persons.

131.

The ramparts decorated with stucco, were a pleasure to the eyes, like even Mount Kelāsa.

132.

The moat (*round the palace*), full of thousands of lotuses, always looked like a huge sapphire bracelet ornamented with many kinds of precious stones.

133.

The only Seer of the Three Worlds, living therein, grew up, enjoying great and exquisite pleasures; (*one day*) while going to sport in the pleasaunce, on the royal road,

134.

He saw, in succession, the representation of an old man, of a deseased man and of a dead man; he (*then*) became free from attachment to the three forms of existence and on the fourth occasion, delighted in seeing the pleasant representation of a monk,

135.

He, the Famous, went to the beautiful park, as enchanting as the Nandana grove in Indra's heaven, resounding with the noise of peacocks and other birds, and adorned with groves of various kinds of well blossomed trees.

136.

There, with the grace of a Çakra, the Chief and Lord of men took delight, indeed, in the pleasant dances and songs of women as beautiful as celestial nymphs.

137.

Seated cross-legged on the beautiful seat, he thought of having his person decked out.

138.

The Chief of devas, knowing his thought, told Visvakarman, "(*go and*) Embellish Prince Siddhattha!"

139.

Commanded thus by Çakra, Visvakarman, approached (*Siddhattha*), and splendidly wrapped the head of the Famous One with ten thousand folds (*of celestial cloth*).

140.

He also made his person, (*already*) splendid with the uncommon signs of the Wheel, charming and elegant with various, variagated, peerless ornaments, and exquisite perfumes, water-lilies, sandal powder and so forth.

141.

(*Thus*) decked out by the gaily attired Visvakarman and there (*in the pleasaunce*) seated on a spotless stone flag surrounded by women as beautiful as nymphs, he looked like the Lord of devas.

142.

He, the Best of men, on hearing the message sent by Suddhodana the king, that a son was born unto Him,

143.

Exclaimed—"To-day has a fetter arisen unto me!" and forthwith repaired to the fair palace abounding in all kinds of pleasures.

144-145.

At that moment, Kisāgotamī, standing on the upper terrace of her house, saw the king radiant as the sun and said—"Happy those who have such a wise son, and happy the wife of such a husband, always replete with virtues! Indeed! are they all happy!"

146.

Hearing such pleasant words spoken by her, He, filled with the joy springing up in his heart, while going back to his own abode,

147.

Took off his neck, his pure, splendid, flawless, cool and admirable pearl necklace, and sent it to her.

148.

He ascended his palace, as magnificent as that of Çakra, and laid himself down on the costly couch, even as (*viz., with the grace of a*) Çakra.

149.

Nymph-like women surrounded him and performed (*and sang*) various kinds of dances and songs.

150.

The Sage, bent upon retirement into solitude, and free from attachment to the five worldly pleasures, did not relish those agreeable dances and songs.

151.

The great Sage, the King, having laid himself down, rested a brief moment, and sat cross-legged on the couch.

152.

While even seated, perceiving the various states of disorder of the damsels, who had fallen asleep, he went near the beautiful door, terrified by Renewed Existence and saying—"Now will I go!"

153-154.

Called the minister Channa, his friend, thoroughly self-controlled, gracious, possessed of great merits, who, to hear (*easily*) the voice of the Sage, was sleeping with his head on the handsome threshold (*with*) attentive ear, and told him, "Harness my horse Kanthaka, of sindhu breed, and bring him here."

155.

Channo, assenting to the words spoken by Him, went, harnessed the horse and quickly brought him.

156.

The noble steed, while being harnessed by Channa, knowing it was (*the time for*) His Great Retirement, neighed a loud neigh.

157.

The noise (*of the neigh*) went spreading all over the the town, but the hosts of gods (*dwelling*) therein, allowed nobody to hear it.

158.

Then the Joy of the virtuous, thought, "I will first see my noble son and, going, become afterwards a Buddha."

159.

And having thus thought to himself, he went to his wife's apartment and placing one foot on the threshold, he thrust his neck inside the room.

160-162.

He, the only Guide of the world, perceived his own son sleeping together with the mother, on a bed all strewn with flowers like unto a celestial couch, and thought, "If I remove the Queen's arm and take up my son, Yasodharā, waking, might, through her great love, thwart my going;

163.

"When I have become a Buddha, coming again, I will see my son." Then the king descended from the palace.

164.

(*As bees crave for a lotus-grove*) so, men's bee-like eyes yearned for (*viz., to see*) the blue-lotus-like Yaso-

dharā, whose delightful face, hands and feet were like lilies, over whose beautiful blue-lotus-like eyes, her smile made the eye-brows run into froth-like waves.

165.

Excepting the Resolute One standing on Perfection's heights, who, having enjoyed the charms of her person, could (*thus*) abandon her?

166.

Channa said to the King—"O! Lord of Charioteers, I have brought the horse; know Sire, that (*now*) is the proper time (*for thy Retirement from the world*)

167.

Then, the King, hearing the words uttered by Channa, descended from the palace and approached Kanthaka.

168-169.

He, who is devoted to the good of all creatures, spoke these words to him—"Kanthaka, save me on this night; having become a Buddha, I will save the world of men and gods from the ocean of rebirths, that receptacle of the dreadful monsters of Decay, Desease, Death etc."

170.

Having said this, He mounted the conch-like white steed, and made Channa grasp his tail very firmly.

171-172.

Coming near (*the city's*) mighty gate, He, possessed of great strength, thought to himself "should the gate

not be opened by any body, I will grip Kaṇṭhaka with my thighs, and with Channa holding the tail, I will spring over the beautiful and lofty rampart, and go ! "

173.

At that (*same*) moment, Channa and the noble steed, (*both*) endowed with strength and power, thought each individually of clearing the rampart (*if the gate were closed*).

174.

The gods inhabiting the gate, knowing His intention and rejoicing in His auspicious departure, then opened the gate.

175.

Māra thought—"Him, who has accomplished his object, I will (*now*) thwart ! " and coming, he stood in the sky and said :

176.

" Do not depart, O Great Hero ! on the seventh day hence, the divine Wheel of a universal monarch shall indeed appear unto thee ! "

177.

The Buddha, He of great fame, thus addressed by the Lord of Death, said " Who art thou ? " and Māra showed himself.

178.

"Māra, I do know the Wheel would have come unto me ; go thou ! Do not stay here ! I desire not any sovereignity ! "

179.

"I am about to make the whole system of ten thousand worlds resound (*with joy*) and I am about to become a Buddha, the only Guide of the world!"

180.

When the great being thus spake, he (*Māra*) unable to make any further impression upon Him, then and there disappeared.

181-183.

He said this to the Evil One and rejected universal sovereignty as a lump of phlegm early in the morning, and the celestials, to honour the Saintly One on his way, assembled forthwith, bearing thousands of bejewelled torches, and went in front of Him, and behind and on both sides; likewise did the garuḍas and the great snakes.

184.

That vast army of gods, come to this world from ten thousand worlds, caused flowers to come down from the sky like torrents of water, and, possessed of subtle bodies and delighting in agreeable sports, they went about, delighted.

185.

In the splendid road, glorious with fragrant, charming flowers, sweet incense, sandal powder, golden flags and such other things, it was impossible for the swift, noble king of steeds, impeeded by (*the mass*) of flowers, to go quickly.

186.

While the festival of offerings was thus going on in that magnificent road, He, during the remainder of the night, having covered a distance of thirty leagues,

187.

Arrived on the bank of the river Anomā and dismounted from his steed on the white, cool sand.

188.

Having rested, he said, "Channa, take this horse and his ornaments and go back to our place."

189.

Standing on the river bank, the great Sage, with a very sharp sword, cut off his top-knot fragrant with perfumes and threw it up in the sky.

190.

The thousand-eyed-god, Çakra, received with bended head, to worship it, the hair-relic risen into the air, in a magnificent gold casket,

191.

And he enshrined it in the pure heaven of the Thirty-three, in the Great Cūḷamaṇi Shrine, one league in height, made all of sapphires and a delight to the eyes.

192.

Putting on the noble eight requisites of a monk, which had been brought by the Mahā Brahma god, he cast away also his own splendid garments up into the sky

193.

The Mahā-Brahma god caught it up, and made for it, in the Brahma World, the beautiful Cloth-shrine, twelve leagues in height.

194-195.

He, (*the future Buddha*), went to the Mango-grove called Anupiya, and there spent seven days in the joy of having left the world, then, going thirty leagues in a single day, the virtuous Sage arrived at Rajagṛha and made his round for alms (*food*).

196.

The ramparts and battlements of Rājagṛha, made of sapphire stones, appeared then (*at his coming*) as mountains of gold on account of the splendour (*irradiating from his body*).

197.

The people, perceiving him, were greatly excited (*exclaiming*): "Who is this? is he Cakra, or Mahā-Brahma, or Māra or a Nāga?" and so forth.

198-199.

He entered Rajagṛha and took food just enough for his sustenance and looking (*in front of him*) no farther than the distance of a yoke, while walking in the royal highway, he disturbed the inhabitants (*by his wonderful appearance*) as the ocean was disturbed when churned with Mount Meru as a churning-stick and, leaving (*the town*) went to the Pandava Mountain.

200.

Then, in its shade, seated on a pleasant spot, he attempted to eat the mixed food (*he had received*).

201.

The Sage of mighty strength, by self-examination and resolution, hindered the vile snake (*his insides, through disgust*) from coming out the ant-hill of his body,

202.

And partook of the food. The Chief of men, although approached by king Bimbisāra and being repeatedly offered the Kingdom,

203.

Declined it, and being entreated by him, "When thou art a Supreme Buddha, do thou preach to me the Law."

204.

The Sage, having give his assent to the king, and retired to a cloister, (*practised*) unmatched hardships, but perceiving that nothing (*good could be derived*) therefrom,

205.

He partook of material food, and having (*again*) regained bodily perfection, he, like unto a god, reached the foot of the Ajapāla banyan tree.

206.

The Light-giver sat facing the east, and, impinge

by the resplendance of his person, the banyan-tree assumed a golden hue.

207.

A certain beautiful woman, by name Sujātā, whose prayer had been fulfilled, took milk-rice in a golden vessel on her head and, bowing,

208.

(*Said*) "I'll forthwith make an offering to the deity inhabiting the tree," she went there and seeing the best of men,

209.

She thought it was the (*tree's*) deity; she was delighted, and giving the gold vessel of milk-rice to the Exalted One, said "Lord, as my prayer has been realized, even so be thy wish fulfilled!"

210.

Having spoken these words, the noble woman departed thence; then, the Chief of sages took the bowl of milk-rice,

211.

Went to the bank of the Nerañjarā river, ate the delicious food and threw the splendid vessel against stream (*in the river*).

212.

The Exalted One went into a delightful and splendid garden all aglow with rows of sal-trees in full bloom which were attracting (*lit. plundering*) men's

and god's mind-eyes as (*full blown lilies attract*) bees.

213.

He took his noon-day rest therein, and in the evening, going, with the grace of a maned-lion, to the Bo-tree,

214.

Proceeding along a road beautifully prepared by Brahma angels, demons, gods, great dragons, and garuḍas; the grass-cutter Sotthiya, a brahman, perceiving him, gave him handfuls of straw.

215.

While the best of men was proceeding (*along the road*), blue water-lilies, lotuses and other flowers poured down like rain from the sky.

216.

As the best of men was going on, the sky was, in many ways, filled with delightful sandal powder, incense, perfumes and so on.

217.

The sky was crammed up with umbrellas ablaze with precious stones and with splendid golden flags (*and banners*) as the best of men was proceeding.

218.

As the best of men was going on his way, the heavens were choke-full with gods sporting and throwing up thousands of clothes and turbans.

219.

As the best of men was proceeding on, the sky was crowded with deities discoursing heavenly music.

220.

The heavens were filled with the many choruses of celestial damsels, as the best of men was proceeding along.

221.

Charming kinnaras, kinnaris and nymphs, and beautifully formed Nāgas with their females performed various kinds of dances and sang many songs.

222.

Now, as the great festival was proceeding on like a great flood, He of great fame, the Sole Guide of the three forms of existence, took the straw and approached the Bo-tree.

223.

Round the Bo-tree, which was like a silvery mountain adorned with coral and sapphires, the best of men walked, keeping his right side to it.

224.

The Sage stood, on the immovable and sin-destroying ground on the eastern side (*of the tree*), and shook a handful of grass.

225.

Immediately a seat, fourteen cubits (*in length*) appeared ; then seeing this wonder, He of great visdom, thought :

226.

"Verily ! let my flesh, and blood and bones, my sinews and my skin dry up ! I will not give up my efforts ! (*to attain Supreme Enlightenment*)."

227.

The Great Hero, the best of men, sat thereon in an unconquerable posture, facing the East.

228.

Straightway the king of gods stood there, blowing the Deva of deva's conch, one hundred and twenty cubits in height.

229.

Mahā Brahma Sahampati stood there, duly holding the white umbrella three leagues in diameter, and like unto the full moon when two days old.

230.

Suyama, the king of gods took a splendid yak's tail three leagues in length, and fanning him very softly, there stood;

231.

The god called Pañcasikha, likewise stood there, discoursing various melodies on a lute of vilva wood.

232.

Kāla, the snake-king, at the head of nautch girls, was also present, singing songs of praise.

233.

Thirty-two nymphs, taking a golden casket filled with divine flowers, stood, paying homage to him.

234.

Then, while this great offering made by Çakra and the throngs of gods was going on Māra, the Sinful One, thought to himself :

235.

" This prince Siddhattha wishes to escape from my dominion ; even now, will I make him unsuccessful !"

236.

He (*Māra*) created unto himself a thousand dreadful arms and in them grasped all kinds of blazing weapons, and mounted the splendid, fierce elephant Girimekhala, two hundred and fifty leagues long.

237.

Surrounded by a manifold-faced army, with hair like fire, and red, large, protruding eyes, biting their lips, with fearful mouths, and possessing snake-like arms,

238.

He approached the Bo-tree, and gave forth a most dreadful shout, ordering : " Come hither ! seize ye this Siddhattha and bind him ! " and, by his appear-

ance, made the throng of the gods flee like cotton scattered by a violent wind.

239.

He created a wind, and a fierce roar like that of a deep thunderous cloud, but the Lord of Death (*Māra*) was unable, with all this to shake even the cornor of the Blessed One's beautiful robe ; then,

240.

He caused to fall an awe-inspiring, terrible rain, as thick as the rain that destroys the world, but he was not able to make even one drop therefrom fall near the Matchless One ; and then, seeing this marvel, he was exceedingly sad.

241.

He made fall a very terrific torrent of large rocks, blazing like flames of fire, and a torrent of ashes, and a shower of mud and one of weapons ; he caused to come down a storm of sand blazing like live-coals. All these,

242-243.

Descending from the sky by Māra's superhuman power, were, when they came near him who had ascended the heights of righteousness, changed into nosegays and so forth. Then, he brought on a most dreadful darkness, like the darkness which is between the worlds, and he, the Sinful One, beheld a mass of light very pleasant to the mind and most delightful to the

eyes, which had burst forth from the bodily radiance of Him, who destroys the darkness of ignorance.

244-245.

Māra, his face red with wrath, frowning, in a very dreadful and disordered appearance, threw (*at Siddattha*) his best weapon, the Disc, having extremely sharp edges and which could, at one blow, cut down Mount Meru in pieces, as easily as it might a thick bit of bamboo-shoot, but it could do no harm to that mine of virtues: going towards (*the Buddha*), it came down from the sky as a flower-umbrella over his head!

246.

The rocky peaks hurled by the (*Māra's*) army, coming down from the sky, were changed into nosegays.

247-249.

Seeing this, Māra, sorrowful, approached the Sage, and said to the Wise who had done good deeds (*in past existences*) "This unconquerable seat has come to me! (*belongs to me*) rise thou from this seat!"— "Māra, who is thy witness for this seat?" Thus addressed, the Sinful One, stretching his hand towards his army, said "All these are my witnesses!"

250.

Māra's hosts, with a fearful shout of "I am witness! I am witness!" addressed Him, declaring they were witnesses.

251.

"Siddhattha, who is thy witness?" Then the Incomparable One—"Māra, I have here no conscious witness!"

252.

Withdrawing his right hand, bright as a golden lightening flashing from a red cloud, from beneath his red robe,

253-255,

He stretched it forth towards the earth, and taking her to witness of his former stages of perfections made her resound (*asking*)—"Why, now, art thou thus silent?" When the earth gave forth thousands of shouts like unto the roar of a storm, Māra, seeing the elephant Girimekhala firmly planted on his knees by that strong Elephant the Buddha, thought "Let him take it (*the seat*), let him take it!" like a snake with broken fangs, his pride was subdued, and he became exceeding dejected.

256.

He abandoned his weapons, his war-like apparel, and his various ornaments and fled together with his army as far as the mountains at the end of the world.

257.

The hosts of the gods, perceiving the army of Māra with fear and grief fleeing away, (*exclaimed*)—"This is Māra's defeat and Prince Siddattha's victory!"

258.

Rejoicing, they honoured the Brave with perfumes and such other things and shouting out together endless praises, they came back wearing their gala attire.

259.

The Sage, possessed of mighty strength, having thus dispersed Māra's hosts, even as the sun was still above the horizon (*lit., was continuing on*) sat on the immovable seat.

260.

In the first watch of the night, he obtained the excellent knowledge of the Past (*viz. of existences past, both his own and others*) and in the middle watch the the Eye Divine (or, Supernatural Insight).

261.

In the last watch, he gained the thorough knowledge of the concatenation of causes and effects, revolving it in his mind this way and that.

262.

At dawn, fairly making a hundred world-systems shout out with transports of joy, the full-blown-lotus eyed One, became a Perfectly Enlightened Buddha.

263.

Under the impulse of his joy, he uttered the joyful utterance, "I have gone through the chain of countless births" and so forth.

264.

He pondered in many ways on the excellences of the Throne of Wisdom, and thought, "I will not yet rise up from this Throne."

265.

And he sat for seven days on the immovable seat, lost in many thoughts.

266-268.

Some gods had a doubt, thinking, "Verily, Siddhattha, the sage, the wise, has to-day something more to do, for he does not abandon his seat," He, of tranquil mind, knowing this their thought, he, the world's protector, the golden complexioned light-giver, rose up like a golden swan, ascended into the sky and, in order to appease their doubt, performed the Double-miracle.

269.

Having, by means of this Double-miracle, dispelled the gods' doubt, he for seven days, stood, doing homage, with his unblinching lotus-like eyes, to the Throne of Wisdom, that seat of Victory.

270.

The Sanctified One, walking to and fro in *that* splendid cloister ablaze with precious stones and seated in the delightful Gem-House, investigated the pure Law.

271.

At the foot of the Goatherd's Banyan-tree, he caused to wither completely the spotless lily-like face of Māra's daughters; then, at the foot of the Mucalinda-tree, he caused to blossom (*viz., enlightened*) the white water-lily-like mind of the Snake-king,

272.

And at the foot of the Rājāyatana-tree, he enjoyed the bliss of meditation. Thus did the wise, possessed of a pleasant complexion, spent forty-nine days.

273.

He (*on the forty-ninth day*), used the water (*to wash his face with*) brought from the Anotatta Lake by Çakra, as well as the tooth-cleanser made of snake-creeper wood, and ate the fruit of the myrobalan which had also been brought by Cakra.

274.

He received the rice-cake and the honey-cake brought by the merchants, in the bowl brought by the guardian Angels.

275.

His meal finished, he (*again*) went to the Goatherd's Banyan-tree and called to mind the depth of the Truth he had gained:

276.

"This Truth by me acquired is calm and deep like the mass of water supporting the great earth" so, and in many other ways.

277-278.

To him, the king of the Law, who was thus pondering on the depths of the Truth, at that moment, the thought occured, "It is in order to master this Truth that I (*striving after it in so many existences*) cut off and gave to those who asked for it, my head beautifully adorned with the crown;

279-280.

"And gave away, having plucked them out, my eyes tastefully besmeared with black collyrium; I drew and gave the blood from my throat; I gave away my wife radiant with loveliness, and my son, the pride of his family; there is no charity that has not been done by me; there is no precept by me left unkept.

281-282.

"Nay, more: In the Saṅkhapāla birth and other existences, I sacrificed my life through fear of committing a breach of morality; and, in the khantivādi and hundreds of other existences, I allowed myself to be mutilated. There is not one virtue by me left unfulfilled!

283.

"When I scattered Māra's hosts, this earth did not quake, nor did it quake when I obtained the Knowledge of past Births.

284-285.

"In the middle-watch, when I obtained the Eye Divine, the earth did not shake; but in the last watch

as I mastered the concatenation of causes and effects, this earth, as if giving applause, gave forth a mighty roar.

286-287.

" As gourds full of sour-gruel, or jars full of butter-milk, or hands completely besmeared with paint, or, again, as cloth impregnated with animal fat, this world, filled with a multitude of impurities, impassioned by lust, depraved by crime, erring through great infatuation, is a heap and a source of ignorance.

288.

"Who will be able to penetrate the Truth? and what good will it be to the world by preaching it ? " and so the Saviour became indifferent as to giving the people the nectar of the Law.

289.

Then, Brahmā Sahampati uttered a great cry : " Alas ! lost is the world ! The world is destroyed !"

290.

And forthwith, taking with him, from a hundred systems of worlds, hosts of Brahmas and Devas, he approached the teacher ;

291.

He went up, kneeling on the ground and, raising his hand to his head respectfully, said, " Let the Blessed One preach the Doctrine ! " *(and begged of him to do so)* in many other words.

292

On being thus entreated by Sahampati, the Perfectly Enlightened Buddha, the conqueror with lily-like face, surveyed with his Buddha-eye, a hundred systems of worlds.

293-294.

He perceived: "In those worlds, men who have but little moral defilement are only so many!" Then he divided these beings into those who were able (*to comprehend the Truth*) and those who were not; and, having put aside those that were unable (*to grasp the Truth*), he with his wisdom, chose them, who were capable (*of being instructed*), (*saying*), "Now, let the world bring the vessel of its faith;

295.

"And I will fill it with the free gift of the nectar of the Good Law!" Thus, did he send forth to the throngs of brahmas, the rays of his words' ambrosia (*viz., thus did he answer them*).

296.

And the Buddha-Sun, of exceeding splendour, rose from the Goatherd's Banyan-tree, as the sun from the Eastern-Mountain, up into the sky, emitting the splendid Buddha-rays whose charming brilliancy was like unto the glow of jewels!

297.

Then, gladdening the heart of Upaka the heretic and others, he, in due course, travelled a distance of

eighteen leagues over a road fair with well blossomed trees full of the humming sounds of numerous bees;

298.

And the Famous One went on to the splendid Deer Park, resonant always with (*the songs of*) numerous birds and redolent with the perfumes of full-blown lotuses; now, therein, the five ascetics,

299.

Seeing the Deva of devas, the Lord of the Three-forms of existence, the Seer of the whole world, the Blessed One, the Graceful, the Wise, the Lion-king of sages, held and evil consultation:

300.

"This samaṇa, Sirs, having partaken of substantial food, has a fine complexion and is full in his body; (*therefore*) will we not pay him reverence!

301.

"But he is born of a great family, he has been a great one in the world, [1] and is worthy of respect; he consequently deserves to have a seat; let us (*then*) prepare a seat for him."

302.

The Blessed One knowing, with his keen intellect

(1) Lit., "He has been the banner of the world," viz., when he was a prince, before retiring into the wilderness. The expression has no reference to his actual greatness as the Buddha, for they did not know as yet that he had become one.

their thought, struck down the standard of their pride with the strong wind of his love.

303.

And they, unable to abide by their agreement, made obeissance to the Wise, to the world's Protector.

304.

The five ascetics, not knowing that he had become a Buddha, merely addressed him as, " Brother ! "

305.

Then the Buddha, the Saviour of the world, addressed them saying, "Do not say 'Brother' to the Master !"

306.

" Mendicants ! I am the Sanctified, the Perfectly Enlightened, the Tathāgata ! " Thus did he point out to them the exalted state of his having become a Buddha.

307-308.

He sat on the handsome, excellent seat (*they had prepared for him*) and with a voice (*as loud as that*) of Brahmā [1] addressed the five elders (*who were*) adorned with the ornament of moral practice, then, surrounded by hosts of gods, he delivered the discourse on the Establishment of the Kingdom of Truth, and with the rays of this exposition (*of his Doctrine*),

309.

Dispelled the mass of the darkness of ignorance in

(1) Braha-loud, great, etc. would perhaps be a better reading.

the world, and showed, with his lily-like wisdom, the light of Doctrine to amenable persons.

310-313.

Thus in the battle field known as the Deer Park, like a most powerful king, he, the king of Truth, self-possessed, seized with the hand of wisdom the splendid sword of religious teaching and cut down the enemies of those persons on the point of conversion, who always (*the enemies*) work to their great disadvantage, *viz.*, human passions; he beat the drum of the Good Law's victory, raised up the Good Law's victorious flag most difficult to conquer, and, having set up the beautiful, excellent, victorious pillar of the Good Law, he, the Bliss-giver, the only King of the world,

314.

Having liberated the people from the fetters of the vast round of rebirths, and desirous, he, who had the world's welfare at heart, to lead them on to the city of Nirvāna;

315.

He arrived to the road leading to Uruvela, beautiful (*the road*) to see as an winding gold mountain and like unto a road of the gods.

316.

To the thirty bhaddavagiya young nobles, he gave to drink that most excellent ambrosia, the nectar of immortality of the Three-Paths. [1]

(1) The most advanced of them in spirituality, entered the Third Path.

317.

He gave them the excellent ordination, and for the wellfare of the world said " O ! Mendicants ! Go ye forth wandering ! " [1] Having thus sent them, the Perfectly Enlightened One,

318.

Went to Uruvela and, cutting the outward matted hair of the ascetics as well as their inward lusts, he established them in the Chief-Path (*arahatship*) ; and he, the Great One, as the moon surrounded by stars,

319-320.

Remembering the promise he had given to Bimbisāra, the glorious, the virtuous, the banner (*pride*) of a noble race of kings, and wishing to redeem it ; surrounded by those saints, and illumining brilliantly, with his ornament of six-coloured-rays, the woman-like quarters [2] (*of the sky*), giving pleasure to even the eyes of the birds,

321.

He went to the park called "Laṭṭhivana," ornamented with many hundreds of tree-groves and with the dances performed by troupes of peacocks.

322.

Hearing of the coming of the Great Sage, King Bimbisāra, adorned with joy and delight (*viz., glad and delighted*),

(1) In the world and preach the Doctrine. (2) Cf. the Sanskrit : dik-kanyā, a point of the compass or a region of the sky considered as a mistress or as a virgin.

323.

Went to that garden surrounded by his ministers, and ornamented his hair with lily-feet of the Master [2]

324.

Being seated, he gave to Bimbisāra the ambrosia of the Good Law, and shinning with that supreme beauty sung by Cakra the Lord of Gods,

325.

He, the Illustrious, honoured by the devas, the asuras and by the snake-king, went to Rājagṛha the fair, as beautiful as Indra's city.

326.

The best of men, led to the King's palace by the King, and his meal ended, causing the earth to quake,

327.

Accepted the splendid Bamboo-grove, beautiful with well blossomed noble trees, and a delight to the eyes,

328-330.

And there lived, He, worthy to be honoured by gods and men; with beautiful lily-like feet; whose eyes were like spotless lotuses; beautiful with jessamine-like teeth; an ocean of peerless virtues; the protector of the needy, that King of sages, bright as a golden ray of light and whose face was as beautiful as the moon, in that long and spotless creeper-temple in the Veluvana.

(2) That is, he threw himself at the Master's feet.

which stood near a lake, the banks of which were covered with a great quantity of white sand ; there, a soft bleeze redolent with the perfumes of flowers wafted about ; the lake was adorned with many kinds of flowers. There he lived, the Lord, the Sage, in that great monastery, agreeably to his desire, having built round himself a noble stockade of pure moral practice ; raising up the excellent spear of abstract meditation (*or, steadfastness*) and whirling about the great and sharp arrow of his Buddha-knowledge.

331-333.

Then, king Suddhodana, hearing that his son had attained to Supreme Enlightment and had founded the Dominion of the Good Law for the welfare of the world and was just then living in fair Veluvana near Rajagṛha, being desirous of seeing his own son, who had become a Buddha, he sent to the Great Sage, nine times, nine ministers, accompanied by nine thousand warriors.

334.

They went, but hearing the incomparable preaching of the King of Truth, and so obtaining the highest spiritual benefits (*and then becoming monks*), they did not deliver their message to the Buddha.

335.

Seeing none of them (*come back*), he summoned his minister Kāludāyi, a good servant,[1] bent always towards monkhood ;

(1) Perhaps beautiful speaker (?)

336.

And told him, "Take my most noble son, my eyes delight, and bring him by any means whatever."

337.

And him too he sent with a thousand warriors, and he, having gone, and heard, together with his retinue, the good instructions of the Master,

338.

He attained the Path of Final Sanctification, became (*with his followers*) a monk and, raising his joined hands to his head, did reverence to the Perfectly Enlightened Buddha, the best of men, (*and said*) :

339.

" Spring has produced pleasant and beautiful red sprouts and shoots ; thousands of branches are delightful with their dark-green shining leaves ;

340.

"The woods are full of various beautiful trees in full bloom, bearing fruit ; they are pervaded by a delicate fragrance ; they are filled with multitudes of very beautiful animals, and with birds that sing together ;

341-342.

"Hundreds of ponds are full of dark-green and sweet water, and of multitudes of geese cackling noisily ; they are also adorned with fragrant white, blue, and red water-lilies ; these lakes are made de-

lightful by the streaks of the pollen of flowers, lotuses etc., and their banks are of sand as white as spotless pearls.

343.

"The lawns are entirely covered with grass which resembles a coat studded with splendid emeralds, and the sky is pervaded by a soft breeze ;

344.

" Lord, it is now the proper season to go to the beautiful capital called Kapila, so prosperous on account of its inhabitants enjoying unbounded wealth." In this and other ways, he extolled the beauties of the way they had to go.

345.

Sugata, on hearing these high praises, said, "Udāyi, thou extollest the way ; why ? speak ! " Then, Udāyi spake thus to the Bliss-giver ;

346.

" Lord, thy father, the illustrious and noble king Suddhodana, desires to see thee ; let the Tathāgata, the Sole Protector of the world's welfare, do this favour to his own relatives ! "

347.

He, devoted to the good of the world, hearing his sweet voice, answered, " Very well, Udāyi, I will help my relatives."

348.

And, like golden Mount Meru yellow as if clad in a woollen blanket, and like the pure, full moon surrounded by the stars,

349-350.

The Conqueror, the Buddha full of glory, accompanied by saints whose minds were subdued, going on a journey of sixty leagues, and resting every day after travelling one league, arrived in two months at his fair birth-place.

351-352.

Suddhodana and the other kings honoured the Buddha, whose face was resplendent as a pure lily; shining with a radiance like that of the young hundred-rayed sun; whose beautiful feet were adorned with the signs of the Wheel; the abode of moral practice; the only refuge of the three worlds; whose excellent body was free from the strife with passion; they honoured him with golden jars full of water, archways, frankincence; with large bamboo-drums, tabours and kettle-drums, with variegated umbrellas, flags, yak-tails, fans and many other things.

353.

The Chief of sages arrived at the pleasant city, full of large terraces adorned with fragrant lotus-flowers;

354.

Enchanting with lakes full of transparent waters cov-

ered with full-blown lilies, and with the dances performed by troupes of peacocks.

355.

He, the Noble One, entered the great and attactive Nigrodha grove, adorned with fine covered walks, mansions and creeper-bowers.

356.

The Çākyas, with their innate, stolid pride, thought: "This Siddhattha is our son; this Siddhattha is our grandson!" and with such thoughts,

357.

They spake thus to the very young princes, "Do ye reverence Siddhattha; we will not make obeissance to him!"

358.

Thus having said, they placed the young princes in front of them, and they sat down; then, the Seer of the three worlds, the Self-controlled, the Tamer of the unsubdued,

359.

Knowing their intention, thought to himself. "My relatives do not pay me homage; I will, forsooth! cause them to make obeissance to me even now!" and forthwith,

360.

Entering the fourth stage of mystic meditation,

which is the basis of Transcendental Faculties, and coming out from this fourth stage, He, the gold-coloured Light-giver, like a golden swan,

361-362.

Rose up into the sky and there, this Chief of sages performed a great, magnificent and extraordinary miracle, like the pāṭihāriya he had performed under the mango-tree of Gaṇḍamba, and which had delighted the eyes of all creatures.

363.

King Suddhodana, the sole leader of the Cākya race, the chief of men, perceiving this wonder, delighted with the joy springing within him,

364.

Ornamented his hair with the lily-like feet of the Master (*viz., threw himself at the Master's feet*), and likewise did all the Çākyas.

365.

The Sage, after the (*miraculous*) shower of rain, made fall the pleasant shower of the Law (*viz. told the story of Vessantara*) which went to the hearts of all present (*as the miraculous rain had gone beneath the earth*).

366.

Having, on the second day, dispelled the dust of ignorance, he entered the great town with the Brotherhood and went begging for alms from house to house.

367.

Lilies of many kinds sprang up under his lily-like feet in every place he stepped upon !

368.

Then, through the greatness of his person's lustre, the habitations, the archways, towers, ramparts, etc., in the town, assumed a golden colour.

369-370.

He entered the town, and Yasodharā, in her delightful and pleasant palace, saw him, the Giver of light to men, the Resolute, the Saint, whose senses were under control, the Light-giver, walking through the street of the town for alms, and stood, affected by love.

371.

And she called the noble Rāhula, glistening with the refulgence of his ornaments and, pointing Him out to him, said, " This is thy father ! "

372.

She, surrounded by many females, went to the glorious Suddhodana's mansion and saluting him, said,

373.

"Sire, formerly, your son circumambulated in this town with the grace of Cakra ; but now, he is going for food from house to house ! "

374.

Thus she informed him; and with her great eyes filled with gathering tears of joy, she went back to her own house.

375.

Then Suddhodana, the king of all kings, decked like Indra, trembling, quickly approached the Conqueror.

376.

"O! Chief of the Cākyas! It is not thy hereditary custom to beg; do not do so! do not so! Not one king of our race did ever go begging for his food before!"

377-378.

When thus spoken to by the king, the Chief of sages, the Lord of virtues (*saying*), "Thus, Mahārāja, is thy descent, but my lineage is that of the Buddhas" Thus he made clear to him the succession of the Buddhas. Then, even there standing, and further unfolding the Law to him,

379.

He recited the noble stanza, "Rise thou up, be not remiss, live thou a pure life!" and so forth, which beautiful stanza brings bliss to the listeners' ears.

380.

Having thus given him the first sweetness of the Path,[1] and having thus satisfied him, He, the Eminent One, on being asked by the king, went to the palace.

(1) *viz.*, Having established him in the First Path.

381.

The king regaled the greatest of men and his twenty thousand monks with sweet drinks and food.

382.

Having, with the other chiefs, respectfully saluted the Conqueror by raising to his head his hands looking like gold on account of the splendour of his crown, he sat near him.

383.

Then, hundreds of charming princesses, being permitted by the king, took their seat in His presence.

384-385.

The Conqueror, Pre-eminent in the three worlds, having expounded to them the sweet Law, thought to himself, " Were I to-day not to go to Bimbā's[1] palace, through love, her heart might break !" and He, the Merciful, taking with him his two greatest disciples, left his father's palace.

386.

The Buddha, having entered his consort's mansion, resplendent like the sun with the light of the six-hued Buddha-rays, sat on the seat prepared for him.

387.

Bimbā, shinning with the splendour of her body,

(1) Bimbā is another name of Yasodharā.

as if it had been rubbed with yellow orpiment, trembling like a golden creeper, she, the red-lipped one, approached the Master.

388.

The contact of the Master's feet, like cool, pure water, extinguished the fire of the great sorrow burning in her heart.

389.

The King told the Master of the many virtues of Bimbā and the Great Sage told the story of Candakinnara.

390.

Then, when the time for the three-fold festival of prince Nanda, to wit, his marriage, his coronation, and house-warming, had arrived,

391.

The Buddha, even before the festivals had taken place, took Nanda, though unwilling he was, to the pleasant and splendid monastery, and made him a monk.

392-394.

His own son Rāhula, who, shining with princely ornaments, was following him for his inheritance, saying with a lovely voice "To me, thy shadow is bliss! give me my inheritance, give me my inheritance!" he led also to the monastery and having made him a monk, he gave to him who was wise, the greatest inheritance: excellent Law!

395.

The Buddha-Sun, leaving Kapilavastu, in many places caused to blossom the lotus-like people with the rays of the Good Law (*viz., he enlightened them by preaching the faith*), and again went to Rajagṛha.

396.

The Perfect One dwelt in the splendid Park of Sīta, which had groves of beautiful trees covered with flowers; and large sheets of water lovely with lotuses and water-lilies; adorned with large covered cloisters for meditation and the soil of which was besprinkled with white sand.

397.

At that time, the great merchant named Sudatta,[1] taking on carts a great quantity of merchandise, came from Sāvatthi to the house of a rich man, a friend of his, in Rajagṛha.

398.

On being told by the prosperous merchant, "The Buddha, the chief of men has arisen in the world." Sudatta, greatly elated with the joy rising within him, was imagining (*always*), that the night had receded before the light of day.[2]

399-400.

He left the house when the darkness of night was

(1) Better known under his famous title of "Anāthapiṇḍika." (2) That is, through impatience to go and behold the Buddha.

dispelled, and through the god's power, having followed the path leading to the most charming Sīta-Park, he perceived the Great Sage, resplendent as the full moon, blazing like a large lampstand; causing delight to the eye; Sudatta, most wise, received on his head the Buddha's red-lily-feet. (*That is, prostrated himself at his feet*).

401.

Having heard the profound, subtle, pure, most excellent Doctrine adorned in a thousand ways with high reasoning, he attained to the Fruit of the First Path,

402

And invited the Perfectly Enlightened Buddha, sole Spiritual Guide of the world, together with the assembly of the Brethren, and made to them an offering of things beautiful, of perfumes and dainty food; such an offering as brings bliss.

403-404.

He obtained from the Master a promise that he would come to fair Sāvatthi; then, going, he had, on the way (*to Sāvatthi*), splendid monasteries, dazzling with beautiful paintings, erected at every league, at great cost.

405-406.

Thus be returned to Sāvatthi, which is adorned with hundreds of palaces, archways, posterns, ramparts, battlements and so forth; full of every kind of prosperity; delightful with dances, songs and music; and

which always can deride (*on account of its beauty*) even the city of Indra.

407.

And Sudatta, looking about for a fit site on which to build a monastery wherein the Blessed One, the Sole Guide of the world, could reside,

408.

He perceived the domaine of Prince Jeta, abounding in water and shady, and like unto Nandana the garden of the gods.

409-410.

He, of great renown, having bought that splendid park which was a delight alike to gods and men, by covering it up with kotis of golden pieces, therein, on the best spot of ground, he built a residence for the Buddha, made pleasant always by rows of jingling little bells, crowded with pinnacles as high as mountains, with a beautiful roof covered with numerous jewels; rendered most brilliant by a canopy of various colours; ornamented with flowers and other things; a residence most noble, beautiful and large.

411.

For the sons of the Conqueror, too (*viz., for the monks*), he built a spacious abode delightful with its various canopied rooms; tastefully adorned with open halls, cloistered walks and other buildings; it invariably took up the fancy of those that saw it (*lit; it plundered the mind's eye*).

412.

He also had made pretty, large, enclosed terraces, in which he placed benches, and strewn with fine, pure white sand; he had tanks made, full of fresh, cold water, and covered with fragrant white lilies and lotuses.

413.

Thus did the great merchant build the most excellent and pleasant monastery called Jetavana, charming with its well blossomed sal-trees, asana-trees, asoka-trees, and nāga, punnāga, nāga, and many other trees.

414.

Protected by a beautiful, large and excellent wall in height as mount Kelāsa, in design like a snake-king, that monastery shone forth like the magic-stone Cintāmaṇi which fulfils all wishes.

415-416.

Then, Anāthapiṇḍika sent a messenger to the Chief of sages that he should come. The Teacher, hearing the messenger's message, then left Rājagṛha at the head of a mighty multitude of monks, and in due course, arrived at great Sāvatthi.

417.

Youths, as handsome as gods, with hundreds of brilliant banners came forth to meet the Teacher.

418.

Then, behind these, nymph-like damsels went forth, carrying beautiful pots full of water.

419.

The merchant's wife decked with numerous ornaments, then followed with a great number of matrons carrying vessels filled with food.

420.

And then the great merchant himself with hundreds of influential traders, went out to meet the Great Hero, the world's Leader; and He was in many ways honoured by them all.

421.

With His pleasant six-coloured Buddha-rays, he caused the town to assume a golden hue, and he, the Chief of sages, the Blessed, possessed of a graceful figure, entered the Jetavana monastery.

422-423.

And Anâthapiṇḍika said "To the Order of Monks with the Perfectly Enlightened Buddha at their head, to all, from all directions, I give this monastery." And pouring perfumed water on the Master's lotus-like hands from a golden vase, he made over the pleasant and beautiful monastery to the Order.

424.

The King of kings, the Sole Leader of the three

worlds, seated on a priceless, most handsome chair, accepted that most noble, splendid, delightful monastery.

425.

The great Saint, the Teacher, the Famous, who had at heart the welfare of the world, pointed out to Sudatta, the merchant, who through his charity to the needy, was called Anātha, the great advantages of the gift of a residence to the Order.

426.

Who, except the Protector of the three worlds, of extensive wisdom, could, even with thousands of mouths, expound the great advantages of presenting a residence to the Order?

427.

Thus, He of great fame expounded the Doctrine to Anāthapiṇḍika, and gladdening the hearts of all beings, he circumambulated the country, residing in many places, and beating the great drum of the Doctrine, the sound of which is extremely sweet.

428.

I will now tell the places, in order, wherein He, the promotor of the three-world's spiritual welfare, greatly compassionate, and best in the world, resided, constantly honoured by gods, by demons, great dragons, ogres, and other such beings.

429.

The noble sun-like Conqueror, passed the first lenten season, in the city of Benares, in the Deer-park, causing to blossom, with the light of the Good Law the multitude of lily-like persons amenable to conversion.

430.

The second, the third and the fourth lent, the Protector resided in the very charming Veluvana in the great and fair city of Rajagṛha, lovely with its streets wherein were rows of stalls filled with all kinds of precious things.

431.

The fifth rainy season, the Lion of the Cākyas spent in the great forest, near the splendid city known as Vesāli, which was shining with the splendour of the king's jewel-crown.

432.

The Buddha, whose beautiful eyes were like unto blossomed and well coloured blue lotuses, shining with the radiance of his gold-like body; Buddha the repository of boundless virtue, passed the sixth lenten season in the Great Makula mountain.

433.

Teaching the Doctrine, profound, very difficult to understand and sweet, to the gods, He, the incomparable Sage, the abode of glory, spent the seventh lent on the cool, large ornamental stone throne of Çakra.

434.

He, with blown-lotus-like face, the abode of moral good conduct, the Noble Conqueror of the Evil One, resided, during the eighth rainy season, in the very delightful Bhesakalā forest on the Crocodile-Hill.

435.

Having subdued the pride of numerous serpent-like heritics, professing various beliefs, He, the Chief of the three worlds, the Prince of birds,[1] spent the ninth lenten season in the charming and delightful Simbali forest at Vesāli.

436.

In order to appease the Great strife of the monks, He, the Great sage, lived during the tenth rainy season with the noble elephant, in the great, extensive, clean forest of Pāraleyya all bestrewn with flowers.

437.

The Buddha, possessed of boundless wisdom, and of charming, clear and restrained eyes, passed the eleventh lent in the Brahmin village called Nālā.

438.

The twelfth season, the Cākya sage, the Omniscient One, spent under a large nim-tree, in a pleasant garden fragrant with fruits and flowers, near the great Brahmin village Verañjā.

(1) The allusion is probably to the garuḍa, the mythical bird, and deadly enemy of the snake.

439.

The Hero, Teacher of the three worlds, the Compassionate, as brilliant as the sun's radiance, possessed of a full-blown lily-like face, who did all for the world's welfare, passed the thirteenth lent in the beautiful Cāliya mountain.

440.

The Wise One, whose hands and feet were as pleasant as a bandhuka flower, the Lord of the Law, the Sage possessed of superhuman powers, He, devoted to the spiritual welfare of the whole world, passed the fourteenth lenten season in the most enchanting and excellent monastery of Jetavana.

441.

Having destroyed the elephant-like lust in the forest-like persons ready for conversion, He, the Lion-king of sages resided, during the fifteenth season of lent, on the large hill at Kapilavastu, in a charming jewel-cave in the Nigrodha.

442.

Having well disciplined the very cruel Yakṣa, he spent the sixteenth lent at fair Alavakā, guiding many persons on the way to peace.

443.

He, the Great saint, the Matchless One, whose fame is spread throughout the three worlds, passed the seventeenth season at fair Rājagṛha which, with its

ramparts, its gates, archways etc., was so pleasant to look at.

444.

The Buddha having, with the sweet and bliss-bringing remedy of the Law, subdued the fierce elephant-like lust of the people, spent the eighteenth season in the noble Cāliya mountain.

445.

During the nineteenth lenten months, having, he, the noble King of the Law, cut down with the sword of Doctrine, Infatuation, this great enemy of persons amenable to conversion, the world's Protector, endowed with sweet speech, resided at the same place.

446.

The Sage, of pure fame, who, in the promotion of the world's welfare, was like the splendid all-wish-granting-tree, and the all-desire-granting magic-stone, or as as plendid golden jar, (*never exhausted*) spent the twentieth rainy season in the fair and beautiful Rājagṛha.

447-448,

Thus, He, honoured by the three worlds, of extensive wisdom, from the time of his having first attained Supreme Knowledge, circumambulating without any fixed abode the Blessed One, the Sole Relative of the world, whose body was resplendant on account of the six Buddha-rays, during all the remaining time, that is twenty-five lenten seasons, lived at Sāvatthi

in the pleasant and great Jetavana, and in the Pubbārāma, which were splendidly decorated even as the abode of the gods; He, delighting in the welfare of the world, He the abode of bliss.

449.

Thus, during forty-five years, He was in the world, extinguishing with the most excellent waters of the sweet Law, the heap of the fire of lust which had arisen in the forest-like mind of men. May he, the Sage, cloud-like, bring peace to men.!

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